The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.]
"The Church of the Living God, the Pillar and Ground of the Truth."
[VOLUME XXIII, NO. 31.—WHOLE NUMBER 1176.

JOHN HECKER, PROPRIETOR.
NEW YORK, SATURDAY, OCTOBER 1, 1853.
{AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......................... 7 " 5 "
CHURCH OF THE NATIVITY..................... 9 A. M.
CHURCH OF THE ANNUNCIATION................. 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION............... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.............. ¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS............... 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn................ 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.............. 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
23. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
30. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service of the Day is printed immediately before the Family Prayer.]
6. Twenty fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. ADVENT SUNDAY.
30. St. Andrew the Apostle.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th st.
Bedell, Rev. George, General Theological Seminary.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th street.
Embury, Rev. Edmund, Houston street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John-st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 11 Second avenue.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 307 West Twenty first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., 42d street, three doors east of Eighth-avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 137 Hicks street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding the first Saturday in each month.*

THE SABBATH.

Fresh glides the brook and blows the gale,
Yet yonder halts the quiet mill;
The whirring wheel, the rushing sail,
How motionless and still!

Six days of toil, poor child of CAIN,
Thy strength the slave of Want may be;
The seventh day thy limbs escape the chain—
A GOD hath made thee free!

Ah, tender was the Law that gave
This holy respite to the breast;
To breathe the gale, to watch the wave,
And know—the wheel may rest!

But where the waves the gentlest glide
What image charms, to lift thine eyes?
The spire reflected on the tide
Invites thee to the skies.

To teach the soul its nobler worth
This rest from mortal toils is given;
Go, snatch the brief reprieve from earth,
And pass—a guest to heaven.

They tell thee, in their dreaming school,
Of Power from old dominion hurled;
When rich and poor, with juster rule,
Shall share the altered world.

Alas! since Time itself began,
That fable hath but fooled the hour;
Each age that ripens Power in Man,
But subjects Man to Power.

Yet every day in seven, at least,
One bright republic shall be known;—
Man's world awhile hath surely ceased,
When GOD proclaims his own!

Six days may Rank divide the poor,
O Dives, from thy banquet hall!
The seventh, the FATHER opes the door,
And holds His feast for all!

—BULWER.

* * *

VERSATILITY OF SCHISM.—The history of schism is still to be written, and whenever it shall be written by a pen worthy of that achievement, it will form the most powerful illustration at once of the long-suffering of GOD, and of the perversity of man. Almost every age has had its especial form of schism. In the Apostolic age it was chiefly leadership. In the second age it was Gnosticism, a system compounded of the sullenness of Jewish tradition with the extravagance of Indian mystery. In the third it was an influx of subtle absurdities from the West; the Stoic, the Platonist, and the Epicurean, each pouring his especial current of grave folly into the channel of the Alexandrian school. In the fourth, the trial of the Church was Arianism, the denial of our LORD's divinity, a vast heresy, whose ruins even in our day deface the soil of Christianity. In the fifth, it was Monachism,—the desert and the scourge, substitutes for the duties of society and religion; the mortification of the flesh for the charities of the heart. The capitals of Africa and Asia saw with astonishment and alarm the long procession of those grim enthusiasts from the wilderness. Professors of imaginary virtue, and martyrs of ostentatious misery, coming to fill their streets with blood, and exhibit the full frenzy of human passions, under the disguise of religious imposture. At length, the rapid successions of apostacy had filled up the swamp left by the fall of the great Heathen Empire, and the ground was now firm for the building of that mingled palace and dungeon in which so large a portion of Europe has ever since been dazzled and enthralled, and on whose throne sits a mortal, usurping the attributes of divinity—"sitting in the temple of GOD, and showing himself that he is GOD."—DR. CROLY.

HONESTY THE BEST POLICY.

And though I might commend your learning, wit,
And happy utterance; and commend them right,
As that which decks you much, and gives you grace;
Yet your clear judgment best deserveth it,
Which in your course hath carried you upright,
And made you to discern the truest face,

And best complexion of the things that breed
The reputation and the love of men,
And held you in the tract of honesty,
Which ever in the end we see succeed;
Though oft it may have interrupted been,
Both by the times and men's iniquity.

For sure those actions which do fairly run
In the right line of honor, still are those
That get most clean and safest to their end;
And pass the best without confusion,
Either in those that act, or else dispose;
Having the scope made clear whereto they tend:

When these by-paths of cunning so embroil
And intricate the passage of affairs,
As that they seldom fairly can get out,
But cost, with less success, more care and toil;
Whilst doubt, and the distrusted cause, impairs
Their courage, who would else appear more stout.

For though some hearts are blinded so, that they
Have divers doors whereby they may let out
Their wills abroad, without disturbancy,
In any course and into every way
Of humor that affection turns about;
Yet have the best but one to have passage by;

And that so surely warded with the guard
Of conscience and respect, as nothing must
Have course that way, but with the certain pass
Of a persuasive right; which, being compar'd
With their conceit, must thereto answer just,
And so with due examination pass.

—DANIEL.

* * *

LIFE AND DEATH.—When we are born we are the same as others: at our decease we may induce our friends and oblige our enemies to acknowledge that others are not the same as we. It is folly to say Death levels the whole human race: for it is only when he hath stripped men of everything external, that their deformities can be clearly discovered, or their worth correctly ascertained. Gratitude is soon silent: a little while longer and ingratitude is tired, is satisfied, is exhausted, or sleeps. Lastly fly off the fumes of party spirit; the hottest and most putrid ebullition of self-love. We then see before us and contemplate calmly the creator of our customs, the ruler of our passions, the arbiter of our pleasures, and, under the gods, the disposer of our destiny. What then, I pray thee, is there dead? Nothing more than that which we can handle, cast down, bury: and surely not he who is yet to progenerate a more numerous and far better race than during the few years it was permitted us to converse with him.—LANDOR.

* * *

The Past lives o'er again
In its effects, and to the guilty spirit
The ever-frowning Present is its image.

—COLERIDGE.

COMMUNICATIONS.

For The Churchman.

AN ACT to provide for the Incorporation of Religious Societies. Passed April 5th, 1813.

MR. EDITOR: Your correspondent who subscribes himself "A City Layman" has answered some of the points which I raised in my articles upon the above law quite satisfactorily, in others not entirely so. My articles were written with the view of eliciting the common construction and the common law upon the points raised, and in this respect have not failed of their end.

But upon two points I do not think the reply at all satisfactory. These are, the practical difficulty in the way of the rector presiding in all meetings of the vestry, and the mode of ascertaining the salary of the clergyman.

I am as much opposed as any "City Layman" to dispensing with the presence of the rector in any ordinary case. But the aim of my remarks was to show that the law is a little too stringent upon this point: that it seemed improper in some, and impossible in other cases to obey it. For is not that manifestly so when a rector's presence is required to discuss his own salary or accept of his own resignation, and when a legal vestry meeting is impossible during the rector's absence from the parish, though it may be for months or years?

Your correspondent's quotations from the law books upon other points are apposite, but under this head he has some well known quotations from IGNATIUS, which do not seem remarkably pertinent to the matter in hand.

With regard to the other matter, the fixing of the clergyman's salary, the "City Layman" is not consistent with himself. He claimed with regard to the notice of the annual election, that the general provision of the law was to be complied with unless some special provision was afterwards made. But in this case a special provision being made in the 8th section of the Act that no body of trustees can fix the salary of the clergyman, he ignores it because it is contrary to our usual custom. I am as well satisfied with the usual custom as he can be; my query was, was it legal. And I cannot see that he has shown it to be so at all. His only show of argument is contained in the construction he puts upon the word "Induction"; because power is given to the vestry to call and *induct* a rector, he seems to think that may include fixing the salary.

But not so at all.

There was a very able report made to the Convention of the Diocese of Western New York, in the year 1850, by five legal gentlemen, upon the question whether a clergyman became a rector simply by the election of the vestry, or whether he must also be instituted and inducted. In that report, which may be found in the Journal for that year, it is plainly shown that a portion of our Institution office is in fact the Induction, that it consists in the delivery of the keys by the warden in the name of the vestry to the rector, with the declaration that they do receive him as their priest and rector. But this is a very different thing from fixing the salary. And according to the plain provision of the law, I still contend that no clergyman has a legal claim to his salary unless that salary has been fixed by a special parish meeting and then *ratified* by the vestry. The vestry it will be noticed have a voice in the matter, first as so many members of the parish, and secondly as a vestry they are not obliged to *ratify* what the parish has determined.

Your correspondent fails moreover in giving the information asked for as to the practice of city vestries under the law. I therefore ask again, do they always fix the salary without reference to the parish? Do they hold meetings when their rectors are absent in Europe or elsewhere? Do they evade the written notice provision by adjourning from month to month throughout the year? Answers to these questions would much oblige

A RURAL RECTOR.

For The Churchman.

MR. EDITOR: Your correspondent "R. F. S." has been misinformed or has made an important mistake with regard to the facts in the case of the Rev. J. MCNAMARA's connection with the Diocese of Illinois.

The facts are these: The Rev. J. MCNAMARA received an unanimous call from the vestry of Grace church, Chicago, to become their Assistant Minister, *and as such*, to take charge of St. Paul's free chapel of Grace church, Chicago. This call is dated May 18, 1853. Regular letters of transfer from Missouri were obtained by Mr. MCNAMARA, dated July 21, 1853. Mr. McN. acccepted the call August 1st, 1853. When the Bishop of ILLINOIS visited his Diocese on the 20th of August, Mr. McN. presented his letters in order to obtain the Bishop's certificate. The Bishop objected to the chapel and the chapel system! The wardens of the parish told the Bishop that the constitution of the Diocese of Illinois contemplated the establishment of chapels, and that they could not discontinue their good work without an appeal to the Convention. Five days after this interview the Bishop informed the Rev. J. MCNAMARA that his letters had been returned to Missouri! We trust that after this statement the public will suspend its judgment in the matter for the present.

ILLINOIS.

PROGRESS TOWARDS UNITY IN THE CHURCH.

The subjoined paper, taken from the English *Churchman*,—one of the ablest and best organs of sound and judicious Churchmanship, which it is our happiness to be acquainted with,—will not seem long to those who shall read it attentively. If it do no more, it may help to further the conclusion, which so many passages of our times are concurring to work out, that the Sacramental Principle, in the shape commonly denounced as "Tractarianism," affords the only practicable foothold and standing-ground between the extremes of Calvinism on the one hand, and of Socinianism on the other. And the observant can scarce have failed to notice, that the chief opposition to this principle of late has come from those who make the old Calvinistical dogma of absolute and unconditional election and reprobation the life and law of their whole theological system. From which it follows that Regenerating Grace is never conferred on any save those who are locked up unto salvation by the bands of an eternal and immutable decree,—a decree that is utterly irrespective of anything within them, or that can be done by them or for them. On this ground, the grace of regeneration is plainly a thing which, once given, cannot be lost, nor, in effect, abused; for whatsoever can be abused, may by such abuse be forfeited and lost. So that all arguments and persuasives to a diligent use of Divine gifts proceed upon a false principle, forasmuch as they necessarily infer the possibility of losing those gifts. Add to all this the doctrine of assurance, which is also an essential part of Calvinism, and according to which, if the inward work of regeneration pass upon a man, he cannot but be conscious of it; so that this consciousness infallibly authenticates and certifies to him the fact of his election, thus virtually superseding the office of hope, and, consequently, the occasion for fear;—put these two dogmas together, and we have the whole scope and compass of the Anti-sacramental platform. Upon the practical "tendencies" of such a doctrine we do not purpose to dwell. One of its most obvious effects is, to take away all genuine faith in the promises of GOD, and substitute a faith in one's own consciousness. Hence we read that among the old Calvinists the point of chiefest practical moment was, to fix upon the precise time of their conversion; that is, to identify that particular consciousness which ascertained them to be the recipients of regenerating grace: this point once known and established, of course their calling and election were made perfectly sure. There is in our day little cause to apprehend a revivification of this system: its grave was dug long ago by Socinianism; and men might as well go to war with the everlasting sea, as undertake to recall it into life. The only question of much practical concernment is, What shall be held and offered instead? And the triumph of the Sacramental Principle, as held by the Church, cannot but proceed as fast as this is *known* to be the ground from which it is chiefly assailed. And the article in hand seems very well adapted to further this knowledge.

Notwithstanding the prejudice, and want of candor, and of common sense, which prevail in various quarters, we believe that earnest, candid, and sensible men and women are gradually getting to know and to understand each other better, and the natural consequence of this is that there is an increasing tendency to union between them. We have watched this tendency with great interest and thankfulness, and we have, from time to time, honestly endeavored to promote it, by all legitimate means. Whenever we have seen anything in the columns of our (so-called) "Evangelical" contemporaries—*e. g.* the *Record* and *Christian Observer*—which gave evidence that the writers saw and acknowledged errors among themselves which we knew to hinder union, or that they saw the importance of certain things which we believed would promote union, we have willingly and gratefully transferred it to our own pages. On the other hand, we have been careful to ascertain, ready to admit, and, to the best of our judgment, faithful in pointing out, errors among ourselves which we believed to be a practical hindrance to godly union and concord. We might, perhaps, complain that those contemporaries, especially the *Record*, have not shown a more ready disposition to reciprocate in this way, but we have a good hope that as the errors of party pass away the prejudices will follow them, and the question will no longer be *who* says or does this or that thing? but, *what* is it?—will it promote union? will it promote decency and order, obedience and faithfulness, edification and holiness?—in a word, is it more in accordance with the letter and the spirit of those laws by which Members and Ministers of the Church profess to be regulated, in their Doctrine and Practice? If so, do it, promptly and heartily, as unto GOD, and be assured that He will give it His blessing, and, in due time, make it acceptable to "earnest, candid, and sensible Members of the Church."

In continuation of former extracts from the *Record*, on the same subject, we republish the following letter, in confirmation of what we have said:—

"PERFORMANCE OF THE SERVICE IN CHURCHES.

"*To the Editor of the Record*:—SIR, In my intercourse with those persons—I regret to say a numerous class, chiefly 'devout and honorable women'—who are more or less biased in favor of Tractarianism, I find them much attracted and impressed by the *reverence* and *solemnity* with which the Service is conducted by Clergymen of that party, which they contrast with the carelessness and slovenliness too often met with elsewhere. Now I am far from thinking that Evangelical Clergymen are justly chargeable with irreverence in Divine worship, yet I would humbly suggest to them the importance of guarding against this evil. I need not urge the duty of serving GOD 'with reverence and Godly fear,' and of doing all things 'decently and in order,' for of this I am sure they are fully sensible; yet a hint on the subject may not be useless, since it cannot be denied that ministrations often repeated in the same place and to the same congregation, and that of a lower class—for in these remarks I have chiefly in view country churches—have a natural tendency to fall into a customary and mechanical character. Again, we are all prone to extremes, and in avoiding one error have need to be on our guard against its opposite. While we deprecate that attachment to outward form which tends to place religion in pomp and ceremony, in music and decoration, almost losing sight of the 'spirit and truth,' let not our simplicity degenerate into familiarity and the appearance of disrespect. We disapprove the affectation of solemnity; let us be the more careful not to discard the reality. For instance, we consider intoning unnatural and absurd; let us not fall into the opposite but equally offensive extreme of reading our devout and spiritual Liturgy in the same familiar tone in which we read a newspaper, or even an ordinary book. I might multiply examples. But I forbear. *Verbum sat.*

I am, Sir, &c., A. W."

In the absence of any explanation of what the writer means by the term "Tractarianism," we must assume that it includes what so many of his class identify with it, viz., that honest adherence to the letter and spirit of the Book of Common Prayer, which it has always been our endeavor to promote, albeit we are, and have shown ourselves to be, in theory and practice, as much opposed to Romanism, and "Romanizing," as they are who employ this nickname so freely, so indiscriminately, and so unjustly. We are borne out in this interpretation of the word "Tractarian" by the fact that the writer of this letter employs it in connection with those who exhibit "reverence and solemnity" in the celebration of Divine Service—which is what cannot be said of those who are really guilty of "Romanizing," seeing that their *manner* in saying the Prayers, and in reading Holy Scripture, is often the reverse of reverent and solemn, and many of their movements, postures, and attitudes, are in defiance of the expressed or implied directions of the English Church. We firmly believe that many of the "devout and honorable women" of whom the writer speaks—with their husbands, brothers, and sons—often feel themselves forced, by circumstances, to tolerate, while they strongly disapprove of this species of "Tractarianism."

"A. W." confidently assumes that his clerical friends are "fully sensible" of the duty of doing all things "decently and in order." Why then are Rubrics repeatedly and most unnecessarily violated by them, Sunday after Sunday? Why are unlicensed School-rooms illegally opened for Public Worship, on week-days, when the consecrated Temple of GOD is close at hand? Why are "Public" Baptisms made "Private?"

We might also ask, Why is the Doctrine of the Church's Formularies—especially the Baptismal Service and the Catechism—practically set at nought, contradicted, and superseded by mere private opinions, in so many of their Sermons? And this brings us to a branch of the subject which we desire most strongly to urge upon those of the so-called "Evangelical" party who are among the "earnest, candid, and sensible Members of the Church," and who regard union as a thing for which they should sacrifice many prejudices and opinions, provided they hold fast that Doctrine and Practice which the Church of England enjoins upon her Members and Ministers, and which the latter have solemnly pledged themselves to follow.

We will illustrate this important point by one or two examples. Passing by a respectable bookseller's shop, a few days ago, we caught sight of a volume by a "popular Evangelical" preacher, in this Diocese, with the following proposition in the title-page—"Salvation inseparable from Regeneration." Now, we are not among those who see no error in the "Tracts for the Times," but we do confidently affirm that taking those Tracts from No. 1 to No. 90, we can recollect no proposition which is more utterly opposed to the Truth, nor more pernicious in its tendency and effects, than this. That it is utterly irreconcilable with any natural, honest, and sensible interpretation of either the Bible or the Prayer Book, will be manifest to all who have not been blinded by the constant reiteration, or the adoption, of that theology of which this proposition is the keynote—a theology which is as directly opposed to the whole course of GOD's *actions* towards man as it is to the general and palpable meaning of His *Word*.

From one end of the Bible to the other we see the fundamental Truth that man is incapable of serving GOD without His grace—that with the gift of that grace commences man's real probation, trial, and responsibility—that upon the use or abuse of GOD's grace, in this probationary state, depends man's future state of happiness or misery. Hence the Baptized are taught, firstly, that in their Baptism they were Regenerated, or made Members of CHRIST and Children of GOD; secondly, to thank GOD for calling them to that state; and, thirdly, to pray that GOD would give them His Grace to *continue* in the same unto "their life's end." Their trials and struggles with temptations and inclinations to sin do not properly *begin* till they are Regenerated, and they do not end until "their life's end." But the doctrine involved in the proposition to which we have alluded, runs directly counter to all this. According to that, the real trial or struggle is for GOD's Regenerating grace, and when that is once (for all) obtained, the trial and struggle are over—the man or woman may live for scores of years, but there is no trial, no probation, no sin—in a word, Regeneration is Infallibility, neither more nor less. As one of this school of theology wrote a few years since—Regeneration "is known by its *invariable* effects . . *not committing sin*": and another says—"When GOD plants [spiritual] life in a man, the life He plants is *everlasting* . . . . GOD *never* disinherits." Attaching to a few verses in one of the Epistles a meaning which *the whole tenor* of the Bible shows to be an erroneous interpretation, they pass by the plain declaration of our LORD—"Every branch *in me* which beareth not fruit, He taketh away"—and the equally plain warning of ST. PAUL—"We beseech you that ye receive not the Grace of GOD *in vain*"—and his confession, "I keep under my body, and bring it into subjection, lest when I have preached to others, I myself should prove a *castaway*." Will they assert that ST. PAUL was not a Regenerated man when he wrote this?

However "earnest," then, such theologians may be, we firmly believe that those who add candor and common sense to earnestness will see and acknowledge that Sermons founded upon such theology as this must prove a serious hindrance to union among Churchmen, as being not only untrue and heretical, but as having a fearful tendency to lead men and women to believe either that there is a period in their lives when it is no longer necessary to "watch and pray lest they enter into temptation," or, that what is sin in the unregenerate is not sin in the Regenerate. That this last named error is not an imaginary one, the Histories of heresies and delusions in religion abundantly prove. Fortunately, the more educated persons who maintain this theology are much better than their principles, and instinctively contradict and counteract them, in dealing practically with men, women, and children, in their daily life. But there are exceptions. We remember reading, some few years ago, a farewell Sermon by one of these theologians, who, in spite of some very unfavorable reports which led to the Bishop's removing him from the locality, maintained not only that a man once saved was always saved—in other words, that "Salvation is inseparable from Regeneration"—that "GOD never disinherits"—but, also, as usual with such theologians, that he himself was undoubtedly among the Regenerate. We have heard of his making some such declaration as the following, from the pulpit—"I was once a thief and a liar, and now you see what I am through GOD's Regenerating Grace." Those who knew him at school, including, we believe, the Bishop who now rules over the Diocese from which he was removed—will testify to the truth of the former part of this declaration. That GOD's Regenerating Grace did not make him infallible, we have lately had abundant evidence, produced at a trial against his sister, on a bond upon which he had raised money, and which professed to be signed by him and by her, and by a Clerical witness—the last two signatures, and all knowledge of the deed, being utterly disclaimed by the sister, and by the alleged witness!

If it be replied, that a man who holds the Doctrine of Regeneration as taught in the Baptismal Service and the Church Catechism might have been, and that many a one has been, guilty of equal crimes, we of course admit it, without hesitation. But mark this important difference in dealing practically with such a case. The theologians to whom we are alluding would say to such a man—"You are mistaken, you were never Regenerated, you have been committing sin, whereas the Regenerate do not commit any sin—the non-commission of sin is one of the "*invariable* fruits of Regeneration." On the other hand, those who hold the doctrine of the Prayer Book would say—"It is quite true that you were Regenerated, for before you had committed any actual sin you received that Sacrament which our LORD instituted for the express purpose that man might be born again of water and the Spirit. GOD has fulfilled His part of the Covenant, but you have not fulfilled yours—you have sinned against light and knowledge, and against the convictions of your own conscience wrought in you by the grace of Regeneration." Who does not see in a moment, which teaching is the most practical, the most consistent, and the most truthful? It may be truly said that, comparatively, the former takes away from the sinner all idea of *responsibility*: he is told that he has not received the grace of Regeneration, and that without that grace he can do no good thing. Say what we may it is very difficult, if not absolutely impossible, to convict men of actual sin, upon this theory, especially when we bear in mind that they who teach it generally impress people with the idea that the gift of that grace which enables us to resist sin is an uncertain and arbitrary act, having no natural or necessary connection with that Sacrament which was instituted for the express purpose of conveying it.

It is quite evident that so long as this theology is taught in very many of our pulpits, there must be a great practical hindrance to union. Men, women, and children cannot be expected to listen every Sunday to Teachers who presume to bring forward their own private, unwarrantable, and mischievous opinions, in direct opposition to the plain teaching of the Bible and the Prayer Book. Parents and Sponsors have a just right to complain when the sworn servants of the Church assume, as a matter of course, that those who have been taught the Baptismal Service and the Catechism, in their plain, obvious, and grammatical sense and meaning, have been taught a deliberate lie; that so far from its being the rule, as the Church teaches, that Infants are made "Members of CHRIST, and children of GOD," at their Baptism, it is the very rare exception. We confidently appeal to all "earnest, candid, and sensible" men to say whether we are making any unreasonable demand in asking that such inconsistent, unfaithful, and confusing teaching as this should be promptly and permanently banished from our pulpits, as a necessary step towards union.

THE MISSION IN IRELAND.

The "hundred Preachers" sent by the Dissenters of England to preach in the streets of Ireland, have nearly finished their Mission, and we presume that we shall, in due time, see some official Report of their proceedings. The results can hardly be expected by anybody to be very greatly in their favor, and we are much mistaken if the Church in Ireland does not find out that far more evil than good has followed this most ill-advised, though doubtless well-meant, Mission.

It is certainly much to be regretted, and it is an unquestionable fact, that Dissenters of the present day act so directly contrary to the practice of their forefathers, by intruding themselves at those times when, and at those places where, the Church is evidently succeeding in her Mission. We much doubt whether, during the last fifty years, there has been a time when a Dissenting Mission to Ireland was less necessary, or more likely to interfere injuriously with the Church. And to send such a Mission there simply for a few weeks, seems almost like a mockery. It must be too short a time to do any permanent good, while it might be, and has proved to be long enough to do mischief—we fear permanent mischief.

We have, from the first, endeavored to persuade ourselves that this Mission was not organized in any spirit of opposition to, or jealousy of, the Irish Church; and although we could not see how any clergyman of the English Church could reconcile it with his promises and vows of obedience to the laws of the Church, to exercise spiritual functions in another parish and diocese, without first obtaining the consent of, if not an invitation from, the Bishop of the Diocese, and the pastor of the parish, we were not prepared for the avowal, which we have lately met with, that secession from the Church would have followed immediately upon an Irish clergyman's refusing to recognize and co-operate with a clerical member of this Dissenting Mission.

In the special organ of the Mission—the *Christian Times*—a Dissenting newspaper—among the "notes" of the Missionaries, which the Editor says "are full of the earnestness and single-mindedness which characterize this Mission," and "are the earnest of a glorious narrative"—we observe the following:

"In Kinsale, the work is so interesting that Mr. ——— (a Church clergyman) wants to be allowed to remain there as itinerant Missionary under [*not* the Bishop, but] the Evangelical Alliance. Says the Established Church clergy there gave him the right hand of fellowship, *which had they not done he would have left the Established Church!*"

Really, this gentleman must be a very fine specimen of a clergyman, and must have a most exalted notion of the obligations of the oaths and laws which are binding upon the clergy. Not content with violating those obligations himself, he insists upon others violating them, or he will go still further. If a clergyman will not cordially co-operate with one who forms part of a palpably Dissenting and schismatical Mission, ordination vows and oaths shall be flung to the winds as thereby cancelled! And this is characterized as "earnestness and single-mindedness"—an "earnest of a glorious narrative." Let us hear no more abuse of Rome, from this quarter, for her dispensations from the obligation of oaths. Behold a Protestant Pope, who unblushingly makes the faithfulness of other men the excuse for his own faithlessness, and coolly absolves himself from fulfilling his oath because other men fulfil theirs! Behold a true son of the "Evangelical Alliance!" This is the man who undertakes to carry "the Gospel" to Ireland! Well may the Editor of the *Christian Times* proclaim, in his introductory observations to this precious confession, that he, and his colleagues in this business, "have chosen to wave [dispense with?] the execution of what is *lawful*, confining themselves to what is expedient!" Is Exeter Hall going to take one of the worst leaves out of Maynooth's book?—*English Churchman.*

WHAT IS PUSEYISM?

A respectable Presbyterian Journal, one of the organs of the Canadian Church of the Free Kirk, recently characterized the "dogma" of "Baptismal Regeneration" as being "essentially Popish," and "one of the most monstrous distinctive features of the school of Puseyism!"

Before making any rejoinder to this tolerably sweeping anathema, we crave liberty to quote a little lyric which we met with in a collection of hymns. It is a poetical, and a highly poetical version, of the first chapter of St. Paul's to the Romans:

And shall we then go on to sin,
That grace may more abound?
Great GOD, forbid that such a thought
Should in our breast be found!

When to the *sacred fount* we came
Did not the right proclaim,
That *wash'd from sin and all its stains,
New creatures we became?*

With CHRIST the LORD *we di'd to sin,*
With Him *to life we rise,*
To life, which *now begun on earth,*
Is perfect in the skies.

Too long enthrall'd to Satan's sway,
We now are slaves no more;
For CHRIST hath vanquish'd death and sin
Our freedom to restore.

Now we ask our Free Kirk friends whether the doctrine enunciated in the above few verses falls to be branded as Popish and Puseyistic? According to their broadly expressed views the answer cannot fail to be in the affirmative!

We come next to propose the question, from what Oxford-engendered volume are these *heretical* stanzas extracted? Are they taken from the *Christian Year*, or from the *Tracts for the Times?* A reference to the title page will set the matter at rest. It thus runs: "*Translations and Paraphrases, in verse, of several passages of sacred Scripture, collected and prepared by a Committee of the Assembly of the Church of Scotland, in order to be sung in Churches!*"

There is much truth condensed in the advantage which declares that "the dwellers in glass-houses ought not to cast stones!"—*Hamilton Gazette.*

ORDER MAKES STRENGTH OUT OF DIVERSITY.

Therefore doth Heaven divide
The state of man in divers functions,
Setting endeavor in continual emotion;
To which is fixed as an aim or butt,
Obedience: for so work the honey bees,
Creatures that by a rule in nature teach
The act of order to a peopled kingdom:
They have a king, and officers of sorts;
Where some, like magistrates, correct at home,
Others, like merchants, venture trade abroad,
Others, like soldiers, armed in their stings,
Make boot upon the summer's velvet buds;
Which pillage they with merry march bring home
To the tent-royal of their emperor;
Who, busied in his majesty, surveys
The singing masons building roofs of gold,
The civil citizens kneading up the honey,
The poor mechanic porters crowding in
Their heavy burdens at his narrow gate,
The sad-ey'd justice, with his surly hum,
Delivering o'er to executors pale
The lazy yawning drone. I this infer,—
That many things, having full reference
To one consent, may work contrariously;
As many arrows, loosed several ways,
Come to one mark; as many ways meet in one town;
As many fresh streams meet in one salt sea;
As many lines close in the dial's centre;
So may a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat.

—SHAKESPEARE.

* * *

CHINA—FUTURE PROSPECTS.—The Chinese revolution is in all respects the greatest revolution the world has yet seen. In mere magnitude it comprises a population equal to that of all Europe and all America put together. It unites the chief features of all the great changes that stand out in the history of the world. As a destruction of temples and idols, and a total change of religion, it recalls to us the early ages of the Christian Church, and those later times when the northern nations embraced Christianity in masses. As the extermination of a people, it compares with the great conflicts of races, the irruptions, fusions, expulsions, and returns that occupy the earliest pages of authentic history, and resumed their prominence on the decline and fall of Rome. As a total change of system, and an opening of China to foreigners, it so far does in a day the usually slow work of modern civilization. This mighty change has come so fast on us that we have not yet realized its consequences. So great is the distance of China, and so small the sympathy between it and the rest of the world, that the Emperor of China ranks in figure of speech with his alleged brother the moon, as a being who knows nothing, and of whom nothing is known in this our own sphere, and with whom we have no imaginable concern. In a moment that wall is thrown down, that gulf is filled up, and that veil is rent asunder. China has hitherto been the very type of all that is unchangeable, formal, and slavish; all of a sudden it not only yields, but absolutely falls to pieces at a foreign impulse. But the most marvellous feature of this revolution remains. The means are utterly insignificant. The chief agent appears to be a person who has received some instruction from a Missionary, and whose conduct or apparent motives were such that the Missionary refused to baptize him. In fact, he seemed to be a mere charlatan. On comparing his success with the failure of another pretender nearer home, it certainly occurs to us that Mr. PROVIS has mistaken his sphere, and that if he had made a dash for the throne of China he might have succeeded. The huge balloon has collapsed at the prick of a needle. There is an old saying that everything has a handle, if we only knew where to find it. For ages it has been the complaint of the civilized world that China had no handle. We could not get at it, or into it, or do anything with it. The result shows that there was a way, nevertheless, for somebody has found it. He has pronounced "Open, Sesame," and the everlasting hinges begin to creak, the huge gates begin to turn, the deep recesses of ancient empire are opened to light, we enter, and China becomes part of the world.

Why, in a couple of years we shall all be going to China. The last mail left Hongkong on the 10th of July, and arrived here on the 27th of August, doing it in forty-eight days; and there is every prospct of the time being much shortened. People are tired of Europe, now that it is rail-roaded, hand-booked, and "opened up," as the phrase is, to its very backbone. Moscow has been burnt; Petersburg is a city of arsenals and palaces; Constantinople, we have been lately told, is a city of wooden boxes; Athens is a bad Herne Bay; Germany has been so often scoured out by its thirty years' wars and its seven years' that its cities have nothing to show; Berlin is a poor imitation of Paris; Munich is in pieces, fresh painted, and not yet put together; Paris everybody has seen over and over again; and these are the best—the rest are nowhere. But there is something new in China—something genuine and undiscovered. It is undoubtedly, great, ancient, curious, and original. So in a couple of years we shall all be running to the Chinese Consulate in Leadenhall-street or Bucklersbury to get our Foreign-office passport *vised* by a gentleman with small eyes, high-cheeked bones, and yellow skin, but without a tail, and dressed like everybody else in the city. Those who don't wish to be the pioneers of the grand stream of British tourists may wait another twelvemonth, and Mr. MURRAY will have by that time a *Handbook of China*, or perhaps Northern China with Japan, and Southern China with the Indian Archipelago. A column of indomitable John Bulls, with their carpet bags, and in that unmistakeable costume which denotes the nation all over the world, will force its way up all the rivers, over all the mountains, and along all the canals, till the great wall of China is surmounted by English ladies'-maids and English parasols. What splendid hotels we shall have at Pekin, and what incessant jokes at the exploded peculiarities of Celestial cookery! In a few years every lad of twenty will have "done" China, and will have his budget of Chinese couriers, commissionaries, cabs, and custom-houses. What letters shall we have complaining of hotel charges and impositions on travelers, for John Chinaman is a bit of a rogue, and so like the majority of Christians that it is wonderful why he is not one of them! In ten years time we shall know much more of China than we know of Russia, or shall know within fifty years.

Then what a country for railways, canals, gas companies, water companies, and all sorts of investments! The Chinese pay most admirably. The effort of discharging the opium ransom has contributed to the present revolution by the exhaustion of the Treasury. The people have always been ready to adopt whatever improvements the jealousy of their Tartan rulers permitted them to import; and it appears, on the authority of Jesuit and other writers two hundred years ago, that aversion to change is not an original element of the Chinese character. We shall have steamers without end on the great rivers before long, with Chinese engineers and with Chinese engines. The amount of internal traveling in China is such, that we are assured by those who have managed to penetrate into the interior that there are continuous streams of travelers on horse, on foot, and on litters, from Canton to the great wall, some fifteen hundred miles;—in many parts so crowded as to impede one another, and even in the mountain passes so numerous as to leave no traveler out of sight of others before and behind. Among these are lines of merchandise. What a case of railway traffic! Our children may see China as much a network of railways as England itself. This is not mere speculation on the possible consequences of change, for it is evident that the successful insurgents are as disposed to invoke the aid of progress and civilization as defensive auxiliaries against the tyrannical bigotry of the Mantchoos as the latters were always disposed to rely on the fixedness of their institutions. It is felt that the most effectual way to seal the exclusion of the Tartars, and prevent them ever getting head again in China, is to revolutionize the country as much as possible, and as far as is consistent with a strict moral code. That our new relations with China will be without trouble we do not imagine, for the religion of the conquerors is one which we cannot claim as identical with our own; but, at all events, a very injurious and unnatural state of things is removed; the Chinese population is no longer imprisoned within its walls and shores, and we shall now no longer be stopped at the threshhold of the empire.—*London Times.*

THE SALISBURY DIOCESAN TRAINING SCHOOL.

On the western margin of confessedly the most beautiful of our English Cathedral closes, stands a grey conventual-looking pile of buildings, with picturesque gables, a jutting porch, noble bay windows, and a spacious fore-court. JAMES I. made this venerable mansion his occasional abode, and hence it obtained the title of the King's House. A stranger, passing it towards sunset, will see the crimson flush of the western sky streaming through the large oriel windows in the front and rear of a stately room, worthy of the Tudor times, and he will possibly loiter for a moment under the elm-trees, skirting the path which adjoins the Cathedral cloister, and listen to the pleasant voices of the inmates of that antique house, blending in the Evening Hymn. If he is of imaginative turn of mind, he will think of Italian convents and Flemish *beguinages*; or if he is of a more practical character, he will inquire to what purposes the building is dedicated, and who are the females who compose that choir.

In brief reply, the King's House is now the Diocesan Training School for Mistresses, and that sunset hymn proceeds from its fifty inmates, who are there receiving an education that is religious, moral, industrial, and intellectual, and which will qualify them to diffuse among our town and village populations those advantages which they themselves have acquired, and have learned to value, during the period of their own tuition.

Entering a hall in which the servitors of the "British Solomon" used to loiter, we find an assemblage of the publications and educational apparatus of the National Society, deposited there for the information of the Clergy of the Diocese, in order that they may be kept *au courant* with all the latest improvements in these appliances. Passing on through the board-room, and traversing a corridor which looks out upon a trim and sunny garden, we reach the school-room, where fifty girls, of ages varying from sixteen to twenty, are quietly pursuing their studies, each exhibiting the utmost neatness in her person and attire, and the result of a watchful discipline in her deportment.

Ascending into the dormitories—which are heated with warm air, lit with gas, and well ventilated—we find each pupil has a separate bed, a little dressing-room curtained off behind it, and a box at the foot for the reception of linen, &c. The floors are dry rubbed; there is no superfluous drapery to harbor dust or insects; the air is pure and wholesome, and cleanliness and order reign throughout. There is a bath-room, furnished with a constant supply of hot and cold water, a day and night infirmary (happily but rarely used), the windows of which command a wide stretch of meadow land, traversed by a winding river, the valley being skirted by undulating downs, and terminated by the dark and massive woods of Wilton Abbey.

Descending into the kitchen, laundry, and domestic offices, we find economy, method, and cleanliness prevailing here also. Two female servants are kept, but the greater part of the household work is performed by the pupils, who take it in rotation, and on resigning their charge to their successors deliver up an inventory of all that has been entrusted to their care, and they are responsible for its safe custody and accurate transmission.

The internal economy of the School appears to be conducted with the regularity of clockwork. "Early to bed and early to rise" is a rule acted upon with evident advantage to the pupils. Every hour has its appointed work, and varied employment precludes a sense of wearisome monotony. Once daily they attend Divine Service at the Cathedral, and twice on Sunday. A library is in course of formation; a drawing-class has been organized under the direction of a local artist, and the pupils display a marked liking for the accomplishment.

Attached to the building is a Model School, attended by children from the City Parishes, in the teaching of whom these future schoolmistresses have an opportunity of testing their capabilities, and of preparing for the important task which is hereafter to devolve upon them.

Last year eighteen students received appointments to schools, and twenty-seven new pupils were received into the Institution; while at the last Examination by Her Majesty's Assistant Inspector there were thirty-one candidates for Certificates, all of whom, with one exception, had been, or still were, pupils in the School. Applications are continually being received for qualified schoolmistresses from the Institution, and there appears to be no limit to the amount of good it is capable of effecting but that which springs from its restricted income, which we should be glad to see augmented by the subscriptions of Churchmen generally.

If we could place in every parish a schoolmistress trained and taught in an Institution like the one we have just briefly described, we should be taking a most important step towards ameliorating the "condition of England," and promoting the spiritual and temporal welfare of the next generation.—*English Churchman.*

* * *

For who is sure he hath a soul, unless
It see, and judge, and follow worthiness,
And by deeds praise it? he who doth not this,
May lodge an inmate soul, but 'tis not his.

—DONNE.

* * *

A LOCOMOTIVE VILLAGE.—The *Illinois Journal* gives an account of an entirely new plan of accommodating road laborers which is in operation on the Chicago and Mississippi Railroad. The entire working force on this road consists of 100 persons, who live in cars fitted up for the purpose of lodging the men, and are pushed along as the rails are laid. The locomotive village comprises 15 large covered cars, with all the necessary conveniences for cooking, eating, and sleeping. Attached to it are a number of cows, which graze alongside while the men are at work, and which are carried along in locomotive stalls when the colony changes ground.

* * *

THE FOLLIES OF GREAT MEN.—TYCHO BRAHE, the astronomer, changed color, and his legs shook under him at the sight of a fox or a hare. Dr. JOHNSON would never enter a room with his left foot foremost. If by mistake it did get in first, he would step back and place his right foot foremost. JULIUS CÆSAR was almost convulsed by the sound of thunder, and always wanted to get in a cellar, or under ground, to escape the dreadful noise. To Queen ELIZABETH the simple word "death" was full of horrors. Even TALLEYRAND trembled and changed color on hearing the word pronounced. MARSHAL SAXE, who met and overthrew opposing armies, fled and screamed in terror at the sight of a cat. PETER the Great could never be persuaded to cross a bridge; and though he tried to master the terror, he failed to do so. Whenever he set foot on one he would shriek out in distress and agony. BYRON would never help any one to salt at the table, nor would he be helped to any himself. If any of the article happened to be spilled on the table, he would jump up and leave his meals unfinished.

Death of Sir Charles Napier.—Sir Charles Napier died on Monday, August 29, at Oaklands, near Portsmouth, in the 72d year of his age. He died, we are informed, under the old colors of the 22d Regiment; for Major M'Murdo, his son-in-law, had seized those glorious relics from another part of the chamber, and had fastened them above the head of the open bedstead before life was quite extinct. On each side of the bed, which was afterwards permitted to be his simple bier, hung Belooch shields, spears, and other trophies of battle. At the foot was placed the Chief Ameer's white marble chair of state, over the back of which were arranged the General's military orders, his grand collar and cross of the Bath. Across the seat lay his sword of service, and the accoutrements worn in action. The silver testimonial, presented to him by the Civil Service of Scinde, faced the state chair, and supported two swords of honor, one presented to him by the Earl of Ellenborough, and the other by the officers of the 102d Regiment. By his side was placed a gift which he esteemed most highly. It was a sword of honor, presented by the Belooch Sirdars, his uncompromising enemies in war, but his fervent admirers and friends when experiencing the benefits of his upright government during peace.

The career of the great Indian conqueror, like that of all our military leaders, began early. Though he was treated in boyhood as a delicate if not a weakly child, no time was lost in fitting him for the profession of arms; and before he had completed his twelfth year his father, the Hon. George Napier, had procured him a commission in the 33d Regiment. This was in 1794. It was in 1798 that the young soldier's first services were given to his country. He was then Aide-de-Camp to Sir James Duff, engaged in suppressing the Irish rebellion. He was Major in 1804, and commanded the 50th Regiment at Corunna. In that action Napier was reported killed, and indeed was as near death as any man can tell of having been. He fell under an accumulation of severe wounds, having his leg shattered by a musket ball, and afterwards receiving a bayonet stab in the back and a frightful gash of the skull from a sabre stroke. All who saw him fall felt sure that he was dead; but he was conveyed, living and a prisoner, to the rear of Soult's army. Sir Charles arrived in England to reclaim his estate, which had been administered to, and to embrace his friends, who were in mourning for his supposed death. He was probably the only man who ever in person applied for his own will at Doctor's Commons. At Busaco, again, his wound was a hairbreadth escape of being mortal. He was shot through the head. The ball entered his face, and was extracted by a Lisbon surgeon, a hundred miles distant from Busaco, from behind the ear of his patient.

After serving with distinction at Fuentes d'Onoro, and at the second siege of Badajoz, he was made Lieutenant Colonel, and, a year later than this act of promotion, in 1813, was sent with the expedition to Chesapeake. Though not called on to take part in the battle of Waterloo, he hastened, as a volunteer, to the field, but did not arrive till the morning of the 19th June. He accompanied the English army to Paris, and was with them at the storming of Cambray. In 1824 he was made Lieutenant-Governor of Cephalonia. In 1839 he was appointed to superintend the northern military district of England; and, in 1841, to command the troops in the Bombay Presidency. In 1842 he was sent to Scinde, to keep open the communications between the columns of Generals Nott, English, and Pollock, then advancing into Affghanistan. Here he had to fight at an immense disadvantage. At the battle of Meanee, on one occasion, with but 2,000 men, he encountered the Beloochee force of 35,000; and, as is well known, defeated this enormously disproportionate force, with a loss of 20 officers, and 250 rank and file; the emeny losing 6,000. At Hyderabad he completely broke the power of the Ameers; and, in short, it is only justice to the memory of Sir Charles Napier, in connection with this campaign, to recall the praise of the Duke of Wellington, who declared he had never heard of any military exploits to equal those of the conqueror of Scinde. But there are other features of his conduct there which deserve commemoration. He introduced into the British army the practice of inserting in despatches the names of private soldiers who had distinguished themselves, and when made governor of the conquered territory, he turned his power to the strengthening of commerce and industry, and to the suppression of barbarous customs. Lord Ellenborough's words on this head are as follow: "There never has been, is, or will be, any name so great as Sir Charles Napier's in Scinde, because none but his is associated with justice—and justice to all men in the exercise of the most unlimited power and authority; and no man has imputed to him an act of injustice in the exercise of it."

In July, 1847, the bad health of Lady Napier rendered a colder climate necessary, and in October the ex-Governor of Scinde embarked amid a grand military demonstration. He was received in his native land with similar honors, though of a more civil character. Thanks had already been voted to him by both houses of Parliament for each of his great victories, and his arrival was signalized by a series of magnificent festivals, at which the strange yet noble and striking presence of the warrior was a theme of universal interest, and a subject of universal observation.

For some time after his return home, Sir Charles Napier lived in semi-retirement, until the disasters of the last Sikh war raised a perfect panic in England, and all eyes turned to the hero of Scinde as the deliverer of our Indian Empire. Prompt to obey a call of duty, the veteran General started in March, 1849, but found, on his arrival at Bombay, that the Sikhs had been finally routed, and that his work had been performed for him. There was now no enemy to contend with, and no principality to administer; so Sir Charles set to work at his favorite occupation of military reformation, which was very decidedly required.

There can be no doubt that, if Sir Charles Napier was the sternest reformer, he was also the best friend whom the army—officers and privates—ever had. During his last two years in India, the abuses which he corrected, and the excesses which he restrained, were perfectly numberless. In this good work Sir Charles was no respector of persons, and treated majors and colonels precisely as he did corporals and sergeants. The expensive habits of the mess, he resolutely put an end to in every regiment under his control, and for the time, it is supposed, he suppressed gambling. Sir Charles's own manner of living was simple to severity. He was quite content to subsist upon the ordinary allowance of a soldier, and, as he actually practiced what he preached, his injunctions came with double weight. Multiplicity of officers' baggage was his abhorrence; and our readers will remember the indignant, and no less amusing than indignant, diatribe which he fulminated against trunks, portmanteaus, carpet-bags, and all such abominations—contending that no officer on service has need of any luggage except a small knapsack, with a couple of shirts, as many socks, a second pair of shoes, some soap, and a tooth-brush. These reforms produced the best effect; and we only hope that they may be still in force. After two years' residence in India, Sir C. Napier bade a final adieu to the East, and returned for the last time to England, where he continued to reside in quiet seclusion, only now and then appearing in public. The last time we saw him was in St. Paul's Cathedral, as he followed to the grave his old and illustrious commander. He then looked ill and wan, and appeared to walk with pain and difficulty. Seventy-one years, and nearly a score of wounds, or accidents which were equivalent to wounds—fifty-four years of the long period in question having been spent in almost unremitting labor, mental and physical, in every climate—such a life might well have exhausted nature, even before the period of three score and ten. But Sir Charles Napier has died full of years and of honors; and it is none of the least of the latter that he was the first general who ever recorded in his despatches the names of private soldiers who had distinguished themselves, side by side with those of officers.

* * *

The Reformation in Ireland.—The following is from a speech by the Rev. J. O'Callaghan, as reported in the Dublin *Warder*. Mr. O'Callaghan is himself a convert from Romanism.

The Church of Rome was not an idle witness of the great Reformation which was now going forward in that land, but was using all her carnal weapons to mar its progress. She could not re-enact the massacre of St. Bartholomew, but she was able to employ other means: the bell, the book, and candle,—the withering and eloquent curses in Irish, after the Irish prayers, the calling out of names from the altar, were means which she employed with terrible efficacy. Nothing was more terrible to the poor creatures who were subjected to it than the disgrace of being "called" in a chapel. They (the meeting), who had never been acquainted with those things, and who valued none of them, did not know how powerfully they operated on the Romish mind. But when such means proved to be unavailing against the influence of the Word of God, what did the priests do? Wherever a road or a bridge was to be made, and employment was offered, there they and their agent used all their influence with the contractor or steward, in order to starve to death poor people, for the offense of reading the Word of God and going where their conscience told them they ought to go. Yet the reading of the Word of God and the preaching the gospel to the people had been attended with great and acknowledged success. In Castlekirke and on the shores of Lough Corrib, where in 1846 and 1847 there was scarcely a single Protestant, there were now fixed and regular congregations of steady and faithful converts; and at a place six miles from Oughterard, a parish church, which formerly used to receive a congregation of about twelve, had been enlarged so as to contain five or six hundred, and it was reasonably filled every Sunday. The congregation of the parish church of Oughterard was as large, and more intelligent and respectable, than that which was to be found in the chapel, and the children in the Protestant schools there were the best instructed. The movement had affected the character of the people. There had never been any litigation amongst the converts of Castlekirke; but plenty of Romanists would be found contending with each other in the petty sessions court on the shores of Lough Corrib. A cow belonging to the wife of a convert fell over a rock and was killed; the other converts subscribed and bought a better cow at the next fair, which they drove home to the poor woman's door. Last winter, while a school was being built on the shores of Lough Corrib, a Roman Catholic got a contract for a boat load of bricks, which was required for the purpose. The boat was driven on shore during stormy weather, and the bricks were lost; but the converts subscribed a sum which enabled the man to repair his boat and to provide a new load of bricks. He (Mr. O'Callaghan) handed him the money, and the poor man, in the excess of his gratitude, thanked him on his knees for what had been done by the converts. As to the sincerity of the converts, he could bear testimony to it, having been by the death-beds of many of them. The reverend gentleman gave some examples of their constancy, and concluded by observing that the Society for Irish Church Missions, which had been the means of doing so much good in Ireland, would be lost but for the society which they were advocating that day.

* * *

For The Churchman.

OUR DUTY TOWARDS OUR NEIGHBOR.

NO. II.

In the part of the Church Catechism explaining the christian's obligations under this head, the first particular application of the duty of loving our neighbors, or fellow men, as ourselves, and doing to all men as we would they should do unto us—which comprehends every sort and grade of human relationship—is to the filial connection, and the duty more immediately enjoined in the fifth commandment—"To love, honor, and succor my father and mother."

It is by the affections and duties of the filial relation, that the best principles of our nature are to be called into exercise, improved, and matured. The heart insensible to its claims will most probably be steeled against all that is virtuous and amiable, and against right views of order and decency, in every department of society. Whether it is the fault of the child or parent, deficiency in this particular is one of the most fruitful sources of wretchedness and vice.

Let me, for a moment, address, on this momentous subject, my youthful readers.

According to God's will and law, your parents have the natural rule and government over you: they have a right to your unquestioning obedience: and the authority which gives them this right, is connected with a love for you, and an affectionate and anxious interest in you, which none others can feel. Surely you have no need to be told that it is your duty to "love" them. You have had constant proofs of their love to you. Your reasonable wants and wishes have been supplied; your playful inclinations, when not seen by them to be wrong and hurtful, kindly gratified; your follies gently reproved; the correction and chastisement needed for your good, given in love; your steps by day, and your rest by night, faithfully and anxiously guarded; your hours of sickness and pain watched with a tenderness and untiring care, which tried to relieve every want, and give you every comfort; your minds, I trust, as soon as it could be done, taught religious and useful knowledge, and guided in the way of being good and happy, fearing God, keeping His commandments, and praying to Him daily.

The child's love of its parent is, in its inception, an involuntary emotion. It is a virtue so inbred in the human mind, as to be evidence that our nature has been raised, in the second Adam, from the *utter* depravity brought upon it in the first. It lives in the heart, and moves the heart, while yet the judgment is unable to be exercised upon it. When it becomes able—unless the abominable wickedness around, assailing the sad weakness and depravity within, corrupts and perverts that heart—"*honor*" will be added; and the more, as the mind can more fully see the claims of parental superiority, authority, and prerogative.

Where there are true love and honor, there will be full and cheerful trust and confidence, and as the result of all, willing obedience. And surely, my young friends, you must know that your parents have a right to be obeyed; and that they can have no motive but your good, in requiring obedience. Depend upon it: the same love which leads them to do so much for your comfort and happiness, also governs them when they require your obedience. You may not see at once how what appears hard and unnecessary, or even painful, can be for your good, and your truest enjoyment. But, in true love and honor for your parents, and cheerful obedience to them, trust to their superior knowledge. You may learn too late that it had been better for you to submit. Many of the worst of men have become such by being first disobedient to their parents. This has led them on from one sin to another, until they have become a disgrace to their family and friends, disliked and shunned by all good people, and punished by imprisonment, and perhaps by death.

When to the duties of love and honor, the Catechism adds that of *succoring* our parents, there is, of course, had in view an obligation resting on those who, in mature years, have still spared to them the objects of their filial affection. Then, as opportunity is given, or need requires, to make return for the care and maintenance which parental love secured to *them*, must command, as a duty, the fullest extent of the understanding, and enlist, as a pleasure, the most delightful sensibilities of the heart. And it may well be feared that the class of mind, and the quality of heart, which can need enlargement on this point, must be so debased and hardened as to leave no hope of the successful plea of virtuous sympathies, or religious or moral principle.

As before observed, in forming our estimate of the extent of duty, we must bear in mind that social obligations are reciprocal. In every connection of life, the parties are debtors to each other, and are bound together by mutual obligations, which neither can violate without injustice. It does not hence follow, however, that neglect of duty by either is a release of the other. Much less is the abominable doctrine of retaliation hereby sanctioned. Were it so, the foundations of social order and virtue would be cast down, and society be man's greatest curse. Each one's obligations rest fully upon him, do others as they may. The only exception is when misconduct in one party interposes a positive bar to the action of the other.

On this principle of reciprocal obligation, I proceed to observe, that if children owe duties to their parents, the latter should ponder well the momentous truth, that they owe most solemn and important duties to their children. The rightful discharge of these, indeed, is a very essential means of having the children's duties well done.

If children owe to their parents love, let these remember that even the young, nay the mere child's, mind, will not unfrequently be very ready to sit in judgment on the claims that may be possessed to this affection. Temper, disposition, conduct, will all be observed, and made either to warm and strengthen love, or to diminish, counteract, and even destroy it. And so of *honor*. The parent should take good heed how he presents himself before his offspring, what precepts he gives, what motives he encourages, what example he sets; lest he bring upon himself the bitterness of that shameful mortification which must result from seeing the reverse of honor in his children's deportment towards him. Let it not fail to be the subject of his constant faithful prayer for divine grace, and, in its guidance and strength, of his watchful care and unremitting effort, that he win his children, by his own life and conversation, to that honor which his relation to them makes his due.

Thus making himself loved and honored by his children, the parent will easily allure them to sweet and cheerful obedience.

For the securing, and the full efficiency, of filial love, honor, and obedience, and their widely extending influences, not a little depends on the education to which a child is put. Sever this from the fear of God, and the gospel principles of devotion to Him, and from the gospel standard, views, and sanctions, of human duty, and you go very far towards uprooting what there may be of good in the mind and heart, drawing them into enmity against God, and tutoring them for the loss of moral and spiritual excellence here, and of eternal happiness hereafter. It is as dangerous to every interest that should be dear to the reasonable man, the good member of society, and the true christian, as it is shameful and degrading in itself, to bring up a child as a mere worldly thing, in the neglect, or but subordinate care, of what befits him as a reasonable and responsible moral agent; as one for whom Christ died that he might be redeemed from all iniquity, and be withheld from the ways of sin, disgrace, and misery, by walking in those paths of evangelical faith, holiness, and virtue, which truly elevate the moral character, minister joys worthy of an intelligent being, and lead to the consummation of happpiness and glory in heaven. Truly christian parents, in what they do themselves of instruction—and, whether they think of it or not, they are doing something even in their child's early infancy—and in their choice of teachers and seminaries, will never forget that their children have *souls* of far more value than their *minds*, and have interests of a spiritual nature, infinitely exalted above all that have to do with time and sense: indeed, that for children to be so trained as not to have always before them the superiority of the former over the latter, is their cruel exposure to the lures and fascinations of evil, and to the development of these in that desperate impetus of ill, which so often hurries to physical, intellectual, and moral destruction—destruction for time and eternity—those whose education has been but slightly, if at all, fit for spiritual and immortal beings. The education of youth is then only safe, when under the guidance and influence of the gospel, through the Church, which God has made the gospel's agent for all that concerns its influences on mankind.

B. T. O.

THE CHURCHMAN.

NEW YORK, OCTOBER 1, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

HOFFMAN'S NOTES.

Our much-respected brother of the *Calendar*,—whose goodness of nature will still be peeping out, even when he goes to chide, insomuch that we may say of him, so far as it can be rightly said of anything this side of woman, that "faster than his tongue doth make offense, his eye doth heal it up,"—makes merry over our late boiling visitation; which, by the way, was no boil, after all,—'twas something worse, 'twas a carbuncle; a kind of jewel for which, in such a setting, we have no particular fancy. We suppose there can be no harm in mentioning this now, as the thing has taken itself off, and left us in the discarbuncled state of nature, so that there is no further call for the sympathy so promptly avowed by our quill-fellow;—unless it should turn out that both of us write with steel-pens, in which case steel-pen-fellow would be the more proper word.

Notwithstanding, however, his sympathy with the afflicted in this case, Brother Scott manages to pluck some comfort out of the aforesaid visitation, on the ground of its having diverted us from what he calls "the subject of canon-making." And the gross and scope of his opinion seem to be, that the purpose which we had of reviewing Mr. Hoffman's work, and which was merely postponed, not extinguished, by our feeling awryment and askewment of visage and vision, had some connection or affinity with "the devil of party." Now, however in some things we may have fallen under the bewitchments of party spirit, which is a very subtle and insinuating power, often stealing upon us, and working in us most when we perceive it least; we can nowise persuade ourselves that this spirit had anything to do with the purpose in question; unless, perhaps, a fear of being beguiled and surprised into its embraces, and, it may be, some sense of liability to its malignant seductions, may have had their share in putting us upon a course in which all parties might cordially unite, forgetting their differences, and drawing together in a true fellowship of mind and will, under the more comprehensive and reconciling power of practical interests and aims.

We cannot think there is any class of people or any school of opinion in the Church, but will agree with us that it is of very great consequence that we should have wise laws, judiciously administered. Indeed, so far as regards our well-being and well-doing in all the relations and mutualities of this our earthly state, there is nothing of higher and broader concernment than this. One of the points wherein the Church contrasts most favorably with the sects, is, that she is in a much higher degree a place of order and law. And surely it requires no great stretch of understanding to perceive that there can be little of advantage here, unless such order and law be wisely framed, and applied in the scope and measure of the largest, ripest experience. Undoubtedly, if men's hearts were right, their actions would of themselves be kept from going wrong: if love were as strong as it should be, there would be little work for laws to do, and little need of troubling ourselves about the quality of their framing; so that the long, hard process of coming at the collective reason and judgment of the wisest men in their wisest moments might be prudently dispensed with. But then, unhappily, this is not the case: we have not, nor is there any prospect of our having, such a measure of love as to suspersede the necessity of laws; and so long as laws shall be indispensable, so long there will be the same necessity of all that human wisdom has done and can do in the framing and applying of them. And, indeed, wherefore is the Church here, to be the mother and teacher and ruler of us all, but for the very cause that men are not such as they ought to be, and to the very end that they may become so? And while, in our present state, there is plainly no getting along without laws, it is equally certain that bad laws are the most galling and intolerable of grievances; their surest effect being to eat out the heart of loyalty, to fret asunder all the ligaments of brotherhood, and hatch the very springs of thought full of scorpions. On the other hand, good laws are our best keepers of peace, and best nurses of charity; it is under their awful care and guardianship that love finds its most cherishing culture and discipline; their natural effect being, as their aim and purpose are, to knit us together in the strengths and unions of a common allegiance, and to robe our life in the beauties of a mutual confidence and trust. How humiliating soever the thought may be, it is nevertheless true, that the will to injure another is best kept down by a sense of the impossibility of doing it. Therefore it is, that our confidence in others' justice still proceeds by the measure of our knowledge or belief, that the doing of injustice is practically out of their power. When we feel assured that others cannot or dare not hurt us, if they would, then it is that we most willingly trust ourselves in that genial nearness and freedom of intercourse, whence grow the sentiments and affections which, once grown, make that they would not hurt us, if they could.

Such being the case,—as surely, all will admit it to be; for what we have been saying sounds so much like a truism that we are almost ashamed to have said it,—we hope Brother Scott will bethink himself, and not pursue us with any more such arguments as this: "Let love prevail, and we shall have very little need of canons; for every question, whether relating to the form of trials or to the settlement of a difficulty, will soon be adjusted in a meeting of confiding and affectionate brethren." For what is this, in effect, but saying,—Let the purpose of wise and good laws be once accomplished, and we shall no longer need to trouble ourselves about the making of them? Which, to be sure, when put so nakedly, is a flatter thing than the shrewd and healthy mind of the *Calendar* may be supposed capable of standing to.

Doubtless there were much comfort in the belief, if there were any adequate ground for it, that clergymen are in this matter exempt from the ordinary conditions of human intercourse, insomuch that they can rest secure in the common sympathies and aptitudes of their order. And men often speak and act as though, in case of disputes and difficulties between clergymen, it were best not to stand upon legal forms and technicalities, but to throw aside such embarrassments and hindrances, and come at once upon the merits of the question, trusting to that spirit of charity and equity, which, because it ought, is therefore presumed, to be specially resident in men called and commissioned to so sacred an office. But, unfortunately, all experience proves the reverse. Whatsoever we may please to fancy and to say, it hath ever been found one of the hardest things in the world for clergymen to do justice to one another. Every pursuit in life has its peculiar temptations: however men may be gifted and furnished, there is still some special preparation of evil suited to their particular case: the more they dwell in the light, the more it comes to them disguised in a garment of light: in a word, it always refines itself up to the height and quality of their powers; and when men think themselves beyond its reach, then it is that they are most liable to be overreached by it. The old *odium theologicum* is indeed a great mystery; the secret of its virulent fascinations and infatuations is past finding out. And because it has to work in the holiest of places, therefore it is the most subtle and the most malignant of all the workers of evil. Of course the clergy are of all men the most accessible to the biasing effects of this power. And the reason of its proverbial potency among them may be gathered in some measure by considering, that as their study lies rather with thoughts than with things, and as the nature of their calling breeds a habit of concerning themselves more with the inward motives and principles than with the outward visible actions of men; so they are in the greater danger of mistaking their fancies for facts, and of being led to build their judgments of men upon self-generated suspicions and jealousies and surmisings.

To provide an adequate shield against the insidious and inscrutable assaults of the power in question, is in all times and places a task for the highest and best faculties ever conferred upon man. And the best provision that can be made is most of all necessary for those whose habits of thinking have been formed in a region where any misfashioned preconceit is peculiarly free to put its own face and color upon whatsoever it contemplates, and who, for this cause, are specially apt to harden into that state of mind which so often overbears and crushes the natural form and quality of things with the stubbornness of its foregone conclusions. Surely, then, the clergy of all men should be the last to dispense with or to make light of any of the approved rules, forms, methods, maxims of judicial procedure. They have special need of all the safeguards of justice that human wisdom can devise. And they who best know themselves will most feel their need of those safeguards, and that, too, as a protection against the doing, no less than against the suffering, of injustice.

It is to this high task and service that Mr. Hoffman's learned and judicious preparations are addressed. His reputation in the department of ecclesiastical jurisprudence has already spread so far and grown so high, as to challenge a most respectful consideration for anything he may offer. The verdict of approval, it need not be said, is such as no speech of ours can either shake or strengthen. He has worked for the benefit of the Church; and to the accomplishment of this, it is necessary that the Church know and appreciate his work. Which indicates what we would fain help to bring about; and we shall be well content to contribute our mite towards such a result. In the work now in hand, his labors are directed to a practical exigency, to the removing or abating of an actual grievance, and to the supplying of a generally-admitted defect in our present ecclesiastical law. Of course, therefore, the work grapples and joins issue with special questions; his mind knits right in and ties right up with the things that are before us and around us: it is manifest that he writes not from hearsay, but from the gatherings of his own observation and experience, carried on under the full illumination of the general principles of legislative reason; submitting to all the drudgery and detail of statute-drafting, as deeming no sort of labor too humble or too painful, so he may serve the cause. The occasion and the purpose of the undertaking will be best exhibited in his own words:

> A feeling of marked dissatisfaction with our present system prevails; a dissatisfaction strong in proportion to the number of cases in which it has been tried. This unquiet and distrustful spirit exists chiefly among the clergy, for whose government and protection a code is principally requisite.
>
> Much of this imperfection may be attributed to a cause which in itself is a blessing. Every code of retributive law springs from the errors or the crimes of men; and the administration of justice becomes more comprehensive and more clearly defined, as experience developes the inefficiency of previous regulations. The occasions to enforce the discipline of the Church have happily been rare. But the great increase of the number of her members increases the probability of offenses, and more and more exhibits the deficiencies of the system.
>
> As long ago as the year 1835 some of the most sagacious of our churchmen appreciated and deplored this evil, and measures were suggested to correct it. The subject deserves an earnest and patient investigation; and should call forth a resolution to dispose of it comprehensively, and upon fixed principles. The author presents his humble offering of labor and reflection, to assist perhaps in the accomplishment of a work of such deep moment.

The learned Author then proceeds with a brief and well-considered sketch of the judicial system in the ancient Church, setting forth the origin, the functions, and the composition of the Jewish Sanhedrin, and tracing the continuity of principle and method between that and the early institutions of the Christian Church. The slender outline of the Apostolic government and discipline, presented in the brief account of the first Christian Council at Jerusalem, is interpreted with great clearness and force. The spirit and tone of the writer is so well sampled in the following paragraph, that we cannot quite make up our mind to leave it out:

> I pass over with regret the interesting subject of the mighty influence which the Ecclesiastics of England exercised in the judicial system of the kingdom. It was the necessity of the people, far more than the ambition of prelates, which gave them such extensive power. It was because they nearly engrossed the appropriate learning and ability of the age; because in their tribunals alone was justice administered with something of order and something of equity; and because their acquaintance with the canon law brought them to a knowledge of the civil law, its sister science. Thus, through clerical agency, the wise and comprehensive principles of that code were shed abroad in England, ameliorating the rigidity of the common law, and making her jurisprudence worthy a people instructed and free.

The Author then strikes at once into the subject of his proposed canon, which is meant to embrace an entire system of discipline, to be established by the General Convention. After briefly arguing the *power* of the Convention to do this, he urges the *expediency* of doing it, thus: "If this union of dioceses is to fulfil its purposes,—if it is to keep together the members of the Apostolic Church throughout the land with one mind and one heart, it must supply that crying want of clergy and people, a settled course of justice. Most true it is, that in every diocese there are regulations in which some elements of a perfect system exist. These are more or less sufficient for their separate spheres; but they are not universal. What are they for a Church at large,—a Church seeking uniformity, consistency, and strength in all her internal system of regulation, as well as in her heaven-born doctrine?"

The proposed canon is in three chapters; the first relating to the cases of ministers other than Bishops; the second, to courts of appeal for such cases; the third, to the cases of Bishops.

The first chapter is in nine sections, the first of which relates to the amenability of ministers, and provides that every clergyman shall be subject to trial by the diocese where he is canonically resident at the time of the charge.

The second section gives an enumeration of punishable offenses, distinguishing them into two classes, which are to be dealt with by different methods. The first class is of charges involving crime and immorality, breach of canons, schism, abandonment of the ministry without lawful cause, habitual disuse of public worship, &c. The second is of charges involving heresy, and teaching contrary to the doctrine of the Church.

The third section provides, instead of an inquiry directed upon public rumor, a proceeding by consent of the accused, in a quiet and summary method, before two presbyters and one layman. This proceeding can be had only in the first class of offenses enumerated in the preceding section. If the accused will not consent to a proceeding in this method, then the information is to be referred to the Standing Committee of the Diocese, who may present or may institute an inquiry. If the accused do consent, the two presbyters and the layman are to be selected in such a manner as he and the ecclesiastical authority may agree upon.

The fourth section relates to the mode of preferring a charge and making a presentment. The Author justly deems it of great importance to keep a Bishop from taking any part in the preliminaries of a trial, in the details and business attending it, or in any office whatsoever but that of ultimate judgment. All these matters relating to the ordering of a trial and bringing it to an issue, are to be left to the Standing Committee of the Diocese. The section also prescribes on what grounds and in what form a presentment shall be made.

The fifth section provides for the constitution of a Board of Triers. The Author's plan is, that each Diocese be divided into districts, something like our civil division into cities, wards, villages, &c., and that each district have a number of presbyters not exceeding 15. From the list of these, the accused and the Church Advocate may strike off names alternately, till the numper is reduced to three, who are to be the clerical members of the Board. These may appoint a lay assessor: the accused may nominate another; and, in such case, the Church Advocate may nominate a third. These laymen are to have concurrent authority, except in the final vote and sentence.

The sixth section prescribes the mode of proceeding for and upon the trial. The senior presbyter in the Board of Triers is to be President of the Court, who shall appoint the time and place of trial; notice to be given by the Church Advocate to the accused and to the other members of the Board, at least thirty days before the time of meeting. In case any member of the Board be unable or refuse to act, due provision is made for supplying the deficiency. If at the time of the trial the accused fail of attending, without a satisfactory excuse, he may be suspended from the exercise of his clerical functions until he shall apply for a trial; and, if he do not thus apply within six months, he shall be suspended from the Ministry. The accused shall have the privilege of appearing by counsel; and, unless he request otherwise, the trial shall be private.

The seventh section prescribes the course to be taken in the second class of offenses enumerated in section second. In cases of heresy and false doctrine, the proceeding must be by presentment, which must be made by three presbyters of the Diocese, or by two of the Diocese and two from other Dioceses. The Board of Triers shall consist of presbyters only, except in cases otherwise provided for. The number shall be five, where there are more than ten presbyters in the Diocese; otherwise, it may be three. The members to be selected as in section five. The Court may choose a lay assessor from the legal profession, who may sit and advise, but not vote. The accused may appear in person, or by a presbyter selected by him. The same rules of proceeding to be followed here as in the sixth section.

The eighth section provides for a suitable record of the proceedings: the ninth empowers the Ecclesiastical Authority with the Standing Committee to make such rules and regulations as shall be deemed advisable, for the better carrying out the purposes of the canon; provided the same be consistent with the laws of the Church, and be reported to the next ensuing General Convention.

The analysis of the other two chapters must be reserved for next week.

* * *

Burchard and the "High-Churchman."—Not many years since the notorious revivalist, Mr. Burchard, was delivering one of his exciting discourses, in which he attempted to show the essential agreement of all denominations of Christians "except," said he, "the High Church Episcopalians, and the least said about them the better." After he had concluded he came from the pulpit, as usual, to persuade persons to "go to the anxious seat." He accosted an Irishman (who, by the way, was the sexton of the Church in that town), "Do you love the Lord Jesus Christ?" "I hope I do, sir," reverently answered the Irishman. "Are you a member of the Church?" said his interrogator. "I am, sir," replied the sexton. "What Church?" continued Burchard. "The *High Episcopalian Church*," was the prompt reply. It is needless to add the revivalist immediately went to another person.

THE CHURCH AT HOME.

A more direct and visible unity of action between the several branches of the Reformed Church is earnestly to be desired; and every measure tending towards, or giving promise of, the realization of this desire, is welcomed by all Catholic minds. From various indications we are encouraged to hope that the day is not far distant when the feeling which prompted the Concordat between the Scottish Bishops and Bishop Seabury, at the time of his Consecration, may become more general, and produce its legitimate results wherever the pure Church of Christ exists.

The letter of instructions from the Society for the Propagation of the Gospel to its delegates to the Triennial Meeting of our Board of Missions, is more than an indication. And the course taken by that Society must strengthen the "relations existing between the mother and daughter Churches," and, it would seem, ultimately lead to consequences beneficial to both branches of the Church and the world at large.

The delegates are the Rt. Rev. George Trevor Spencer, D. D., late Bishop of Madras, and Vice-President of the Society. The Ven. John Sinclair, M. A., Archdeacon of Middlesex, and Vice-President of the Society. The Rev. Ernest Hawkins, B. B., prebendary of St. Paul's, the Secretary of the Society, and the Rev. Henry Caswall, M. A., vicar of Figheldean, one of the Proctors in Convocation for the Diocese of Salisbury.

The letter will be received with pleasure by all our readers, and is as follows:

> *Rt. Rev. Father in God, and Rev. Brethren:* The Society for the Propagation of the Gospel, in accordance with a resolution adopted at a meeting of Bishops held in the city of New York, on the 20th of April, 1852, and fully sensible of the honor of the invitation therein contained, has appointed you to be its representatives at the triennial meeting of the Board of Missions, to be held in New York during the session of the General Convention, in October next.
>
> The principal objects which the Society has in view in sending you on this honorable mission are the following:
>
> 1. To show its appreciation of the readiness and alacrity with which the Bishops of the American Church, who were assembled on the occasion referred to, sent a deputation of bishops and clergy to take part in the concluding services of the Society's jubilee year.
> 2. To strengthen and improve, so far as your influence—as a delegation from the Society—may extend, the intimate relations which already happily exist between the mother and daughter Churches, and which are the proper fruit of their essential spiritual unity.
> 3. To receive and communicate information and suggestions on the best mode of conducting missionary operations.
>
> By keeping constantly in view these great purposes of your mission, you may, under the blessing of God, become the honored instruments of promoting a closer union in feeling and action between members of Christ's body, who are parted from each other by distance and national separation, and quickening the love and zeal of the Church both in America and England.
>
> Looking confidently to such a result, the Society commends you to God's good providence, with a fervent prayer that He will keep you in safety, and prosper the work on which you are sent.

New York.—The Convention of this Diocese assembled in St. John's chapel of this city, on the 28th inst., at half-past 10 A. M. Morning prayer as far as the Creed was said by the Rev. Dr. Creighton, the concluding portion with the Litany by the Rev. F. Cadwell of the English Church. The Provisional Bishop of the Diocese read the Ante-communion service, assisted in the Epistle by the Rt. Rev. Dr. Spencer, late Bishop of Madras. The sermon by the last named Prelate was from 1 Thess. v. 12-25, and full of wise and holy counsel more particularly directed to the clergy.

In his discourse their charge to warn the careless, the disorderly, and the errorists among their flocks was forcibly declared, and the necessity of faithfulness and charity in every public and private duty of their office was strongly and affectionately set forth. The Bishop urged Evangelical truth and Apostolic order, frequent Prayer and Communion, as taught in the Standard of our common Church, as the appointed means for the world's salvation.

The sermon was closed by some touching reflections arising from the Rt. Rev. Prelate's position in addressing an American Synod.

In celebrating and administering the Holy Eucharist, the Provisional Bishop was assisted by Bishops Spencer, McCoskry, Otey, Smith, and Upfold.

The organization of the Convention followed immediately after the religious services. The Rev. Dr. Haight having declined a reappointment as Secretary, upon the request of the Bishop, allowed his name to be proposed, and was unanimously reappointed. The Rev. Mr. Eigenbrodt was appointed Assistant Secretary. C. N. S. Rowland, Esq., by a unanimous vote, was reelected to the Treasuryship of the Convention.

A Committee, on motion, was appointed by the President, authorized to draft resolutions expressive of the gratification of the Convention, from the presence of so many of our own Bishops, and in listening to a discourse from a Bishop of our Mother Church.

A Committee of five was also, on motion, appointed by the President, to nominate candidates for the Diocesan Missionary Committee. The object of this method of proceedure was to obtain a more perfect geographical representation on that Committee.

After other formal business, the Convention adjourned to 9 A. M. on Thursday.

New Jersey.—On Sunday, 25th September (eighteenth after Trinity) the Autumnal Confirmation took place in St. Mary's church, Burlington. The Rev. Professor Doane, the Assistant Minister, read morning prayers; the Rev. Dr. Ford, (of the Diocese of Georgia,) the Ante-Communion Service; the Rev. Mr. Frost, the Epistle; and the Bishop, the Gospel. He also confirmed 20 persons and made an address—21 were confirmed at the Vernal Visitation; making 41 for the year.

Ohio.—The Convention of this Diocese assembled in St. Peter's church, Delaware, on the 14th inst.

In consequence of the absence of the Bishop, the Rev. C. W. Fitch was chosen chairman. The Episcopal address was read by the Secretary, the Rev. W. C. French.

On the second day a provision of the Constitution, which allows only of a temporary organization on the first day, if the Bishop be not present, was remembered. After a lengthy discussion it was determined to begin again; and the actions of the day before were re-affirmed. From the Gambier *Observer*, which gives only an imperfect account of the proceedings, we copy as follows:

> The Trustees of the Diocesan Institutions in Gambier presented their report, and it is understood that they will hereafter make one annually to the Convention. And reports somewhat imperfect were made by the Committee on Examinations, and the Committee of Inquiry appointed by the Convention last year. The affairs of Kenyon College being brought by these several reports prominently before the Convention, occupies no small share of its deliberations. There was a disposition on the part of some to find fault, without being able to point out the source of the evil of which they complained. Others maintained that a very contracted policy had heretofore been pursued towards the Institution. And when one of the Trustees asserted that they had not heretofore had the means for keeping the Institution in efficient operation, but that now they had the means, and were determined to use them in building up the institution and making it what it ought to be, even if they should in so doing expend all the principal, he was very distinctly applauded by the whole Convention.
>
> The reports from the different treasurers showed that more than three thousand dollars had during the year been paid into the Missionary treasury, or full a thousand dollars more than was ever paid in one year before—and that the Bishop's salary for the year had all been paid, and some two hundred dollars to go towards old arrears. This arrearage now amounts to only about four hundred dollars, and the Committee on assessments reported an increased quota for each parish, so as to wipe out this old score entirely the ensuing year.
>
> A resolution to have erected in Rosse Chapel, Gambier, a Mural Tablet or Monument to the memory of Bishop Chase, was adopted unanimously, and a Committee appointed to carry out the object of the resolution.
>
> Delegates to General Convention: Clergy—The Rev. Dr. Brooke, the Rev. Dr. Bronson, the Rev. Dr. Burr, and the Rev. Mr. Nicholson: Laity—Judge Hall of Cincinnati, Judge Mitchell of Piqua, the Hon. C. Delano of Mt. Vernon, E. T. Sterling of Cleveland.

THE CHURCH ABROAD.

England.—The subject of *congregational* singing is attracting increased attention among our brethren of the English Church. The efforts made that there may be an improvement in this important part of public worship have been eminently successful. The method pursued by an Association in the Diocese of Lichfield, is one that may be easily followed, and can but be attended with favorable results. Standard music of the most simple, solid, and ecclesiastical character, is provided for distribution at the cheapest possible rate; and provision is made for assisting such members of the choir and congregation of any parish as may desire it in obtaining musical instruction. Once a year all the choirs trained under the auspices of the society meet, for an annual commemoration, in one of the churches in the neighborhood, on which occasion a choral service takes place, with the addition of ecclesiastical music of a more difficult character. At a late meeting of the Association there were two full cathedral services; on which occasion the *Guardian* remarks:

> The performance of the music was in all respects most creditable to the members of the different choirs. When we consider that upwards of a hundred choristers, chiefly from rough country parishes and parochial schools, should be able, after a training, to execute, without instrumental aid, vocal music of so high a character, we cannot but be struck with the great amount of good which the society has been the means of accomplishing, in purifying and reforming so important a part of our Church service, and wish that similar societies were generally established throughout the country. We must not omit to praise the clearness and precision with which the assembled choirs chanted the *Venite* and the Psalms for the day, and also the spirited and admirable manner in which they sang the fine old psalm-tune known as the old 113th. We speak more particularly of these, because, as it is in this sort of music that excellence is most required for the satisfactory performance of the ordinary service in country parishes, we were delighted to find that care had been given in the first instance to perfect these before they advanced to more difficult music. We rejoiced likewise to learn that this Association has done great good in raising the standard of feeling and conduct amongst those who are thus employed in the services of the Church, by the care shown to elevate the office of chorister to its proper dignity, and by the beneficial intercourse which has been promoted by its means between the clergy and the choirs: a result which will, we trust, be increased by the admirable sermons which were preached on the present occasion by Dr. Hook—upon the use of music in the Church as an aid to devotion and the principles upon which the musical portions of our services should be conducted; and by Professor Claughton, upon the dignity of the chorister's office, and the life and conversation correspondent thereto.

At Herbury a festival of deeply interesting character was held on St. Bartholomew's-day. It was the second celebration of an annual festival of *thanksgiving* for the many blessings bestowed upon the Church in that place; in particular, for the great success and prosperity of the schools, the increased and increasing congregations, the greater *reverence* and outward devotion of people in Church, the increased number of *communicants*, and the greater frequency and fervor with which they communicate. This was acknowledged to be "the Lord's doing," for the sake of the one body of Christ, and numbers of all classes crowded to His temple, offering their thanksgivings. A public recognition, in this way, of the truth, that "there is one body," seemed well fitted to deepen Church feeling, and to knit more closely together in the bands of Christian brotherhood, those who at any time have been immediately connected with the parish. All former curates, and those trained in the schools (many of whom are now laboring as schoolmasters and schoolmistresses, and in various other spheres of usefulness) were specially invited. The active duties of the services were taken by the clergy of the place and the former curates. The congregation, after uniting in prayers and songs of praise, presented their thankofferings, to be devoted to the fund now being raised by the Bishop of Capetown. A dinner was provided in the school-room for all who had been present at the service. The room was decorated with beautiful flags, and with flowers and boughs arranged in symbols of loyalty and Church feeling. The young amused themselves, before evening prayer, with various games in the school-grounds, and the proceedings of the day terminated with a general gathering of the clergy and those engaged in teaching at the parsonage.

New District Church at Lee.—During the early part of this month the foundation-stone of a new church was laid in this place. In it accommodation will be afforded for about a thousand persons, and one-third of the sittings are to be free.

At the conclusion of the interesting ceremony, the venerable rector, who is in his 85th year, addressed the assembly in nearly the following terms:

> My Friends and Brethren: On this most gratifying occasion, and after the solemn duty which I have just discharged, I feel that I should be expected to address you. Deeply thankful I am to Him Who overrules all events, that I have been permitted on this day to perform an act which gives us reason to hope that at no very distant period adequate provision will have been made to meet the spiritual wants of this rapidly increasing parish. (Hear.) Whether I may be spared to see that day is, indeed, quite uncertain. I wish I could think it probable; and should such be the Divine will, I know not that any greater privilege could have been extended to me. You will, my brethren, readily conceive that I must view with no ordinary emotions all that bears respect to the best interests of a parish in which I have ministered for fifty years—a period which has been distinguished by events of no ordinary importance to the local, political, the social, and the religious interests of mankind. But in the midst of all the storms which have desolated Europe—which, in some instances, have changed its dynasties, overturned its thrones, and laid prostrate its altars—England, by comparison, has been spared, allowed to afford shelter, without distinction, to all children of

misfortune, and to retain the reigning family more firmly seated than ever in the hearts and affections of a loyal people. (Hear.) And during the same period the Church of England has been greatly blessed, although she has not been left without her trials. At the commencement of this century she seemed hardly conscious of her solemn responsiblities, and even when she was arousing herself from comparative inaction, there succeeded other perils, which might have proved still more fatal. But these dark and distressing sorrows, I rejoice to think, have either already passed, or are now passing away, and we behold amongst people of all classes a spirit of zealous and increased attachment to our Protestant Church, and appreciation of that great truth that Holy Scripture containeth all things necessary to salvation. (Hear, hear.) Shall I, then, be considered as exaggerating the importance of that form of pure and undefiled religion which was happily *restored* to us at the Reformation, or shall I be assigning too much power to the spreading influence of our parochial ministrations, when I express my firm belief that they have been greatly conducive to these as well as to many other blessings? In this retired position, the parochial minister is permitted to sow the seed which, in countless ways, is best calculated to promote a nation's happiness and a nation's honor. I cannot, therefore, but rejoice—I cannot but be deeply thankful—that, notwithstanding the increase of my parishioners from less than 400 to more than 4,000, with the probability of even a greater extension, we have now the hope that the work which we this day inaugurate will leave to my successor a parish well provided with churches, school-houses, and local charities—in fact, with all that is requisite to give efficiency to the parochial system.

The New Church at Everton, has just been opened for Divine Service. The Liverpool *Mercury* thus describes the building:

The style of architecture is of the Decorated Gothic order. The interior of the sacred edifice corresponds with the general architectural design. There is a centre and two side aisles, the latter terminating with north and south transepts. On each side of the centre aisle is a series of elegant archways, rising from light columns of polished granite. There are no galleries in the church except those in the transepts. The organ is placed on the ground-floor, and enclosed within a small archway on the north side of the approaches to the communion-table, stalls for the choristers being placed on each side, in front of the altar. There is accommodation for 1,200 worshippers, all in pews, with sittings of equal comfort. The sittings are arranged in five classes, the last two of which are worth noticing, inasmuch as they comprehend 408 sittings which will be entirely free for ever, and 250 sittings which are to be let at an annual rent of 5s. each.

In the course of the day the sum of £125 was collected, in aid of the building and endowment fund connected with the parish.

Revenues of the Prelates.—We copy from the English *Churchman* the amount at which the incomes of the Archbishops and Bishops are fixed by an Order in Council:

Canterbury, £15,000; York, £10,000; London, £10,000; Durham, £8,000; Winchester, £7,000; St. Asaph, £4,200; Bangor, £4,200; Bath and Wells, £5,000; Carlisle, £4,500; Chester, £4,500; Chichester, £4,200; St. David's, £4,500; Ely, £5,500; Exeter, £5,000; Gloucester and Bristol, £5,000; Hereford, £4,200; Lichfield, £4,500; Lincoln, £5,000; Llandaff, £4,200; Manchester, £4,200; Norwich, £4,500; Oxford, £5,000; Peterborough, £4,500; Ripon, £4,500; Rochester, £5,000; Salisbury, £5,000; Worcester, £5,000. It also appears that the sources from which these revenues are derived are very fluctuating, that in some years several of the Bishops paid over various sums to the Ecclesiastical Commissioners, whilst in other years the same Bishops had to receive from them sums in order to make up the incomes allotted to their Sees.

English Bishops upon the Continent.—A correspondent of the *Guardian* calls attention to the new law of Holland on "Religious Liberty." He desires a more extended application of the principle, already established, that the children of a Church, in a foreign land, and among those of a strange tongue, should be provided with all the privileges of their own Mother Church. The Dutch law opens a legitimate opportunity for this boon in that country.

The new articles evidently contemplate the *registration* or *enrolment* of every ecclesiastical body exercising its functions in the kingdom of Holland. What is to be done, then, I ask, with reference to the three or four English congregations assembling at the Hague, at Rotterdam, at Amsterdam, and occasionally at Utrecht?

Supposing them to act in obedience to the new law, are they to be registered as separate and independent *Presbyterian congregations*, each under its own minister? Or is it not more consistent, more dignified, more truthful, and more useful, that they should be enrolled, through the agency of our plenipotentiary at the court as parts and parcel of the Church of England subject to the Bishop of London in ecclesiastical matters? Unless, indeed, it be possible to make use of this act, and under the regal and legal authorization of a friendly Protestant country, to appoint over them a Bishop of their own.

Pray *discuss* this question; assuredly a very important principle is involved in it.

Such a Bishop could claim no territorial jurisdiction. He would be Bishop of the English Church, ruling over her members in Holland, as suffragan to the Bishop of London (or Archbishop of Canterbury.) He might be appointed as chaplain to the embassy and minister to the British congregation at the Hague, while he superintended British congregations elsewhere. He need not be a "lord" any more than the fathers of the Scottish Episcopal or the American Church. But he could "set in order the things that are wanting;" he could "hold fast the form of sound words in faith and love which is in Christ Jesus;" he could "preach the Word; be instant in season and out of season; reprove, rebuke, and exhort, with long suffering and wise doctrine;" he could put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready to every good work;" and even, if such painful necessity existed, "a man that was an heretic he could, after the first and second admonition, reject."

Again. He could witness for the doctrine and discipline of the English Church against the *plus* of Romanism, and against the *minus* of continental Protestantism, so as neither has ever been witnessed against before.

The Church of England will best fulfil her mission *by being properly represented wherever her members reside*. If it is wrong for us to send Bishops abroad, it is wrong for us to send priests abroad. If it is right to send priests abroad, it is right that they should have that godly discipline over them which every branch of the Church of Christ has exercised from its first institution.

For my own part, I believe our National Church *will never be known* and therefore can never be appreciated, *either by Romanists or Protestants abroad, until we have our Fathers in the Lord to guide and rule us.*

At the ninth anniversary meeting of the Church Union Society, the Bishop of St. David's gave information that he had made provision, by a deed, for the erection of parsonage houses in parishes affording less than £150 of annual income. The sum devoted by the Bishop to this purpose is £3,000. That his munificent design might be carried out in a way most advantageous to the interests of his Diocese, the Bishop desired the Rural Deans to suggest to him the particular cases within their knowledge most needing assistance. The meeting expressed the gratification felt "at the Bishop's consideration for the wants of poor benefices, and their approbation of the mode in which his Lordship proposed to apply" the fund bestowed.

Scotland.—American Churchmen ever look with interest to the proceedings of their brethren in Scotland. Through the *English Churchman*, we learn that at a synod of the clergy of Moray and Ross, a charge has, within a few weeks, been delivered by the Bishop, Dr. Eden, embracing several topics of importance, most of which we must pass without notice. To one measure proposed, in this his first charge, we would direct special attention. Experience among us has shown it to be one by which the strength of the Church is greatly increased, in every field of her action.

The matter referred to is an advocacy, by the Bishop, of the admission of the Laity into the General and Diocesan Synods of the Church, not recognizing their admission as a right, but as called in under certain conditions by the Bishop, to give their counsel and advice, to speak and vote on a large number of ecclesiastical questions, but not to have a voice in any matter affecting doctrine. The caution and reserve used in this change in the organization of synodal bodies, adds to the pleasure with which the proposition is learned; it being an instance, among many others, of the wisdom with which sound principles are adapted to new circumstances by the rulers of the Scottish Church. Legislation, to be permanent and safe, should not too far outstrip established practice, but gradually lead each community, as the minds and hearts of the people are prepared for modes of action different from those which custom has made reverend. Even the revival of ancient customs for a time held in abeyance may well be made with measured and cautious steps. And the early history of the English Church preserves the records of united action by her children, in their several orders.

At the appointed hour the Clergy and Laity entered the church in order and silence; the Priests were ranged according to their seniority; below them were the principal among the Deacons; *and next was placed a select number of Laymen*, distinguished by their piety and wisdom. After an appropriate prayer, the Bishop opened the Synod with his Charge, in which he promulgated the decrees of the last national Council; explained the regulations which he deemed expedient for the reformation of his diocese, and exhorted the members to receive with reverence the mandates of their Father and Instructor. He did not, however, prohibit the freedom of debate. Each individual was requested to speak his sentiments without restraint; to offer the objections and amendments which his prudence and experience might suggest; and to expose the difficulties against which he might have to struggle in the government of his parish.

The Bishop also cautioned his Clergy against giving cause of offense to their people, by any hasty and ill-judged attempt to revive rubrical observances, and concluded with an earnest and affectionate exhortation to the Clergy to remember the great end of their Ministry, the salvation of souls; pointing out the necessity of their knowing their people well, in order that they might teach them according to their needs. The Charge was distinctly and impressively delivered, and was listened to with much attention. After its conclusion, the Bishop held a conference with the lay members of the Church, representing the different charges in the Diocese.

The Rev. A. Campbell, of the Diocese of Norwich, in violation of all sound principle, lately officiated for the Rev. Sir W. Dunbar, who has gained such unenviable notoriety for his schismatical conduct towards the Scotch Ecclesiastical authority. But this supporter of self-will, and of the Erastian notion that a secular establishment is necessary to secure the rights of a branch of Christ's Church, has received a check from his Bishop, which it is to be hoped may lead to other action, due both to the Scottish and English Churches. The Bishop of Norwich addressed a monition to the offender against christian charity, requiring his immediate return to his benefice. And at the same time stated his intention of taking such further measures as the proceeding might call for.

Would that all the Anglican Prelates were equally faithful and energetic. Though the Scottish Church was stripped of her temporalities at the Revolution, she is in full communion with her endowed sister, and entitled to demand from her every mark of spiritual recognition and sympathy.

Australia.—Late arrivals from Australia bring some further interesting accounts of what was said and done in the colony, upon learning the death of the late Bishop of Sydney. In the Legislative Council of New South Wales, on the 25th of May, the Colonial Secretary moved an adjournment as a mark of respect to the Bishop. Of course the motion passed without opposition. We subjoin parts of two speeches that were made on the occasion, as exhibiting the character of that good man in a light that is new to us. The mover spoke as follows:

Since this house last met, the steam-vessel *Shanghai* has arrived in this port with mails from England, bearing to this colony the melancholy intelligence of the death of the Rt. Rev. the Lord Bishop of Sydney, who expired in England on the 20th February last. I feel that the many persons in this colony who loved and venerated the character of his lordship, will feel gratified and consoled by the manifestation of the respect which this house bears to the memory of the departed Prelate, by the adjournment of its proceedings till tomorrow. On the profound learning, the earnest zeal, the untiring benevolence, and the fervent piety of the late Lord Bishop, it is unnecessary for me to dwell. They are known, and are, and will long be, deeply appreciated through the length and breadth of this colony. His lordship, too, was for years connected with the political career of the colony as a member of the Executive Council, and also as an active member of the Legislative Council of the colony. In these political duties it was my honor and pleasure to be long associated with him, and I can bear heartfelt testimony to the zeal, wisdom, and fidelity with which he discharged these great trusts.

He was followed by Mr. Robert Campbell, who discoursed of the Bishop thus:

When they remembered the wisdom of his opinions with regard to many subjects in which the prosperity of the colony was involved, and which subsequent experience had proved to be correct, they had ground enough to pay a tribute of respect to his memory. But if they went further—cast over all he had done as a Bishop and a statesman for the advancement of the colony, they could not withhold this tribute. It must be matter of pride and admiration to every English subject to see one of his own nation voluntarily sacrificing one-fourth of his private income to promote that branch of the social and moral state of which he was the public guardian. But he would go further still, and boldly say that his efforts in behalf of the anti-transportation cause were enough to cover his memory with glory in the hearts of the colonists. Notwithstanding the high position he held—alarmed not at the powers above him, ashamed not by the sneers with which he was assailed for meddling with the politics of the country—he had boldly and consistently throughout lent his high influence in ridding this country of that degrading stain. Feeling on all these grounds how deeply the country was indebted to the late venerable Prelate for his services, and how their appreciation of his character ought to be, he trusted the house would not think the few observations he had made out of place.

The *Sydney Morning Herald* of May 28th tells how the news was received at Parramatta:

It was only on the 11th August last, a few days previous to his departure from the colony, that the Bishop laid the foundation-stone of St. John's church, in the presence of a large congregation. An interest is associated with that ceremony, for it was the last official act of his lordship in New South Wales; and in the course of his remarks on that occasion, he observed that "it might be his last on earth." His lordship also stated "that, although he had undertaken a voyage to England for the benefit of the Church in this colony, he was well aware that if he had studied his own ease and comfort, he would have remained in his Diocese." Little notice was taken of the remarks at the time, for his lordship looked remarkably well, and spoke with his accustomed ability; but now there is a painful and solemn interest attached to the Bishop's last speech in his Diocese, and it is much to be regretted that the report of his remarks which appeared in the *Herald* a few days after the ceremony, is but a mere outline of what fell from the Bishop. As soon as the sad intelligence of the Bishop's death reached the town, the minister and churchwardens of St. John's directed that the bell should be tolled from 8 to 10 o'clock P. M., as a mark of respect for the memory of his lordship, and they determined, moreover, to hang the pulpit and reading-desk of the church in black cloth. The pre-eminent ability, unassuming piety, and determined zeal of Dr. Broughton will long be remembered in Parramatta, and the people will heartily join in contributing towards any suitable monument which may hereafter be erected to his memory.

FOREIGN.

France.—Great excitement exists in various parts of the country in consequence of a deficiency in the crops. The attempt of the Government to supply France with corn has proved a failure, as was to have been expected. Placards were posted in various parts of Rheims, appealing to the worst passions; in them death and pillage were threatened not only against the rich, but all monopolists. By the efforts of the magistrates, however, order was preserved; but such efforts have not been successful in all parts of the country.

Belgium.—The city of Liege was disturbed by an alarming riot on the 27th ult. On that day a numerous crowd assembled at one of the corn markets. A manufactory of arms was broken open, and a large quantity of fire-arms seized. The gendarmes were called out by the authorities, who were received with loud hisses; for a time the rioters could not be dispersed, but tranquility was at length restored.

Germany.—At Hesse Homburg, an assembly, composed of delegates from several European States, has been sitting with the design of furthering the cause of religious liberty on the Continent. The only result, yet reached, is the formation of a provisional committee, authorized to act in the premises. The chief executive influence has been entrusted to a sub-committee of English delegates; and arrangements made for the development of plans, and increase of numbers during the next few months, with the intention of holding a more numerous assembly on the continent in 1854. The fundamental resolutions were carefully adopted and passed in English, French, and German; in which languages, and in Italian, the proceedings will be shortly published.

For the sake of humanity and truth this object must meet with hearty approbation; but we fear, from some elements appearing, that measures the most judicious may not be adopted; as, however, the basis of action, "unanimously agreed upon," will shortly be given to the world, we may soon be able to form a more correct opinion as to the probable result.

Italy.—At Rome, and throughout the Papal Provinces, arrests of the suspected still continue. The revolutionists designed an insurrection upon an approaching *fete* day, when it was supposed the French soldiers would be scattered and given up to dissipation; but the plan was discovered by an accomplice. By the following novel cipher, correspondence is maintained among the disaffected:

"Letters are written treating of commerce, of love, and of the fine arts, and are only intelligible to the chiefs of the confederacy. The writers have a sheet of pasteboard pierced with small openings at certain distances, and the chief in London has a similar one. Placing his pasteboard on a sheet of letter-paper, he writes the orders which he has to give. The pasteboard being removed, he fills up the numerous blanks in the letter with phrases which give a completely different and even innocent signification to what he had written. The chief of the Roman demagogues, having received the letter, places his sheet of pasteboard on it, and readily reads the order."

Genoa.—The disturbances in this place are at an end. Although the Papal and the Mazzinian parties united to inflame the people against the Government, for a time their efforts have been crushed. Political objects are the moving causes of these attempts, and the fear of a dearth (which has been greatly exaggerated) is taken advantage of to further these designs.

Greece.—Several points in this kingdom are suffering from a succession of earthquakes. The shocks have continued, from time to time, since August the 18th. In the vicinity of Thebes and Athens, and on the island of Negropont the greatest injury was experienced. We do not learn that any lives were lost except in the city of Thebes, where eleven dead bodies have been found. Eighteen wounded have also been dug from the fallen houses. The place is now in ruins. Another sad consequence of this visitation is the destruction of the fruit on the vineyards and orchards, by the clouds of dust raised in immense columns. Seventeen villages around Thebes have become uninhabitable. Their Majesties the King and Queen, on the receipt of these melancholy tidings, immediately sent $800 to the necessitous inhabitants, and ordered all the military tents to be despatched thither, in order to procure them shelter until wooden sheds can be built. The Normarch of Attica, with physicians and medicaments, had also gone to Thebes.

A Reflection for the Great.—We are little by being seen among men; because that phasis of us only is visible which is exposed towards them and which most resembles them; we become greater by leaving the world, as the sun appears to be on descending below the horizon. Strange reflection! humiliating truth! that nothing on earth, no exertion, no endowment, can do so much for us as a distant day.—Landor.

We regret to learn that our contemporary, the *Church Herald*, published at Vicksburg, Miss., has been temporarily suspended, in consequence of the death of some of the compositors employed on it, and the difficulty in procuring others, owing to the ravages of the yellow fever.

GLEANINGS FROM FOREIGN EXCHANGES.

Meritorious Works.—In the Pastoral just issued by the Belgian Episcopate on the relaxation of the law of abstinence on Saturday, the following passage occurs, strikingly illustrative of the debtor and creditor account which Papists are taught to keep with Heaven:—

"In granting this dispensation the Sovereign Pontiff has not lost sight of the good works which are performed in Belgium, and which offer in some sort a compensation for the mitigation of the law of abstinence of the Saturday.

"This last reason you, dearest brethren, can appreciate readily if you cast a look around you, and if you recal your own conduct. Who amongst you, for example, has not taken part in the holy exercises of one of those numerous missions and retreats, or of those Months of Mary, which have taken place in our diocese? Are you not enrolled in great numbers in the holy work of the propagation of the faith? Do you not contribute by your donations to the maintenance both of establishments of charity and Christian education, and in particular to that great work of the Catholic University? How many faithful are there not enrolled in those pious confraternities or associations which make a public profession of the most beautiful virtues, and who honor some mystery, or some patron Saint, perfect model of the Christian life? How many young people and fathers of families make it their glory to walk under the standard of St. Vincent de Paul, and to devote themselves to the solacing of human miseries, as well as to the generous exercise of all the works of charity? Has not the worship of the blessed Eucharist, which is the living source of all the graces and most substantial food of souls, taken in Belgium a special development, thanks to the numerous confraternities or associations which have for special aim to propagate that worship?

"These good works and holy practices compensate, in some sort, for the mitigation of the laws of abstinence, because the faithful who devote themselves to them to draw therefrom that supernatural strength against vice and sin, that the practice of abstinence, now mitigated, might procure for them, and because they contribute by their good example to bring back the lukewarm to fervor and sinners to virtue."

A New Sovereign Prince.—The Madrid journals give a long account of a visit recently made by the Bishop of Urgel to the Republic of Andorre, which is in his diocese, and of which, though a republic, he is the sovereign prince. The prelate was accompanied by a military detachment, and by a great number of persons on horseback. The firing of musketry took place as he proceeded. He was received at the limits of the valley by all the authorities, and a number of persons armed with muskets and pistols, placed on an eminence, fired a salute. When silence was restored, the chief magistrate addressed him, and said that, though they recognized him as their sovereign prince, it was necessary that before entering he should take an oath to respect their privileges and defend their neutrality. This the bishop did, whereupon the Syndic and all the magistrates kissed his episcopal ring. Enthusiastic cries of "Long live the Prince of Andorre" were then raised. More discharges of musketry took place, and a "Te Deum" was chanted in the church. The prelate then took formal possession of the territory, and a deed notifying that act was drawn up. A grand banquet followed, and some pieces of money were paid to him as tribute, but after receiving them he gave them to the poor.—*Galignani.*

The late Lord Saltoun.—Lord Saltoun was with his regiment, in 1815, at Quatre Bras, on the 16th of June, where the Guards were severely engaged. At the crowning field of Waterloo, on the 18th of June, he and his fellow-countryman, Colonel Macdonell, commanded the all-important post of Hougomont, on the right of the British army, and held it all day against the overwhelming numbers of the French host, Colonel Macdonell within and Lord Saltoun without. Towards the close of that eventful day he returned to his place in the line, with but about one-third of the men with whom he had gone into action. He now took a prominent part in the last celebrated charge of the Guards. One short anecdote of this moment of his career will at once depict the character of the man, and the regard which the officers and the love which his men bore for him. Volunteering to go to the front some twenty or thirty paces—while the battalion was lying down, and the last column of the French army, some 10,000 strong, was coming on to endeavor to break the British line, and retrieve the day—he arranged that he would put his cap on his sword as a signal when the men were to get up and fire. Utterly regardless of himself, and seeing the advantage of allowing the French column to approach to within certain destruction, he waited till they were so near that his brother officers and friends called out to him, "For any sake, come back, Saltoun—our own men must shoot you," on which there was a general cheer, from right to left, "Never fear, we won't shoot my lord."—*Edinburgh Courant.*

The "Hundred Missionaries" Scheme.—Several of the English provincial papers have taken up very warmly the experiment of evangelizing Ireland through the medium of a hundred Dissenting ministers, of various persuasions, now in proces of trial throughout the country. The proceedings of "the hundred" have been in the very teeth of all experience. What is the history of the present movement? A large number of English Protestants—almost exclusively Dissenters—form themselves into associations for the "evangelization" of the Irish. Protestant Dissenting ministers of every denomination are readily enlisted, eager to be employed in storming the Romish strong-holds. A large portion of the Irish territory is divided into districts, and each missionary is furnished with a map in which his district is defined, and a book containing minute information for his guidance (By the way, this information is, in a vast number of important matters, singularly incorrect, and seems to have been collected in a very slovenly manner.) The *modus operandi* of these missionaries is pretty uniform in its character. Instead of locating themselves in some fixed place, and endeavoring to influence the minds of the benighted and ignorant inhabitants, in a gradual manner, by superior purity of life and conduct, and by inducing them to listen to the reading of the sacred Scriptures, the missionaries travel in pairs from town to town, addressing the people in the open streets whenever it is practicable, and, where such a proceeding is not practicable, preaching in some dissenting place of worship, or other room obtained for the purpose. Well—the experiment has been tried, and the result, in many instances, has proved a failure. The failure is only a little less signal, because in a few places the missionaries were not mobbed or hooted. In some localities law is more respected than in others, owing, principally, to the habitual influence of the old Protestant gentry. In some other localities the priests have been sufficiently politic to desire their flocks to abstain altogether from molesting, or even hearing the missionaries. But the general effects produced by this attempt to preach Protestantism to Roman Catholics have been insult and defiance. We hope we may not be misunderstood. But, we confess, we entertain very grave doubts as to the fitness of the method which has been adopted to attain the object in view. It is because we esteem the promoters of this scheme so highly, that we lament the want of success which must follow. We believe they have, with the purest and most benevolent intentions, gone a wrong way about their work; and we fear that their failure may have the effect of postponing plans of a more prudent and feasible character.—*Evening Mail.*

NEW PUBLICATIONS.

The Teacher and the Parent, a Treatise upon Common School Education; containing practical suggestions to teachers and parents, by Charles Northend, A. M. 8vo., pp. 320. A. S. Barnes.

Books treating of the education of the young so generally abound with high flown theories and fancies, which look so beautiful on paper that it seems that a child educated according to such rules must be a model of perfection, but which no one is able to put in practice, that when an experienced teacher sees a work of the kind appear from the press, he greets it with an ominous shake of the head or a shrug of the shoulder, and passes by resolved to waste no more time in the reading of such "trash." And the reason of this is that they are generally written by those who have had little or no actual experience in the training of the young, but sitting aloft they gaze at the subject from a distance, and find fault with the management they see daily around them, and draw up their own theory, and lay down rules by which they would govern all alike.

The work before us, however, seems an exception; the author is doubtless an experienced teacher, one who feels both the importance and responsibility of his duties and the dignity of his position; of this he thus speaks:

"The influence and importance of the office of an instructor of youth cannot be easily over-estimated, and he who attempts to fill it should well consider the immense responsibilities which rest upon him. He should clearly comprehend the nature and magnitude of the duties he assumes, that he may correctly judge of his own fitness to discharge them. This is the part of true wisdom, and no one should be so rash and inconsiderate, as to undertake the performance of any important work without a well-grounded assurance of ability to prosecute it to a successful and satisfactory issue. * * * * * * The teacher is a laborer in a work of the utmost consequence and interest, so far as relates, both to the present and future well-being of those with whom and for whom he devotes his time and talents; and while a due appreciation, correct knowledge, and faithful discharge of appropriate duties will lead to a most desirable degree of true exaltation, a wrong estimate, a want of clear understanding, or an unfaithful performance of them, will tend to the injury and depression of both teacher and pupils, to an extent proportionate to the degree of the deficiency. When we consider that there are within our country hundreds of thousands of youth of a school-going age, whose future success, happiness, and usefulness depend in so great a degree upon the nature and extent of their school-training and school influences, with what weighty power, for good or ill, does the consideration invest the tens of thousands of teachers to whose care and training they are entrusted!"

With such views as these of the nature of the teachers' duties, we may justly expect to find much that is good in this book, and we can assure the reader that he will not be disappointed; instead of fanciful and impracticable theories, he will find *common sense* as the basis of the system of instruction.

We would that our time and space allowed us to dip deeper in the matter, but for the present we must rest contented with this much, simply recommending it for the perusal of parents and teachers.

The Colloquial French Reader; or interesting Narratives in French, for translation, accompanied by conversational exercises, with grammatical and idiomatic references to *Fasquell's New French Method*, the explanation of the most difficult passages, and a copious vocabulary, by Louis Fasquell, LL. D. 12mo., pp. 259. Newman & Ivison, 178 Fulton-street.

Woodbury's Elementary German Reader, consisting of selections in prose and poetry, chiefly from standard German writers, with a full vocabulary, copious references to the author's German Grammar, and a series of explanatory notes, by N. H. Woodbury. 12mo., pp. 249. Newman & Ivison.

Two very excellent readers for the student of foreign languages, and in a form that combines pleasure with utility.

Class Book of Physiology; for the use of schools and families, comprising the structure and functions of the organs of man, illustrated by comparative references to those of inferior animals, by B. M. Corning, M. D. 12mo. pp. 270. D. Appleton & Co.

A very excellent treatise on the human frame and system, affording a very accurate knowledge of its organs and functions; of which every one should be acquainted, that they may know that they "are fearfully and wonderfully made." "Know Thyself."

The Story of Mont Blanc, by Albert Smith. 12mo., pp. 208. G. P. Putnam.

An interesting account of the various ascents of this celebrated peak, with a full description of the daring and hazardous though successful attempt of the author.

The Cloister Life of the Emperor Charles the Fifth, by William Stirling. 12mo., pp. 322. Crosby, Nichols & Co., Boston.

A work of great excellence and interest, and a valuable contribution to history. It is a detailed account of the life of Charles the Fifth after his unprecedented change of occupation from the throne to the cloister. It will doubtless be widely circulated and read. It is well written, and published in a handsome and convenient form.

We have received Nos. 17, 18, 19 and 20 of Dunigan & Brothers, Catholic Bible.

The Rev. Dr. Seabury's Sermons.—We are gratified to learn that those very popular Sermons "On the Continuity of the Church of England in the Nineteenth Century" have reached a second edition. They are published by Messrs. Stanford & Swords of this city.

How to win back the Wandering.—The following paragraphs, which seem to us rather edifying, especially at this time, are from a correspondent of the *Clerical Journal*, giving an account of a rustication he was taking in some parts of England:

Our first location was in a quiet village in ——; and we are glad that we happened to go there first, because we obtained a satisfactory glimpse of the work that is being actually done in the Church, among our rural population. Our friend is the rector of two parishes, which have been consolidated. His work cannot be esteemed heavy, for the total population falls short of four hundred. He was appointed to the cure about seven years ago, and on coming into residence, found what might have been expected in a parish which had been, with two others, under the care of one curate, and the *soi-disant* charge of a non-resident rector. The people came to church by tens and twelves, while the little Dissenting chapel, the minister of which was a farm laborer, was well attended. The children ran wild, because there was no school. The parish gifts were bestowed on the few stragglers, who were allured by the loaves and coals; and a certain *esprit de corps* was kept alive among the Dissenters, by the rule being strictly adhered to, that any person who went to their chapel was *ipso facto* excommunicate, and therefore debarred from participation in the charities which testified of *prisca fides*.

The new rector, very shortly after his arrival, betook himself to the labor that was marked out. His first round of house-to-house visiting created much astonishment, while it went far to enlist the good-will of those parishioners whose doors had hitherto "never been darkened" by the clergyman. His next effort was to obliterate the line of demarcation which separated Churchmen from Dissenters. He continued to visit *all*, though he gave particular attention to his especial flock. When the usual time for the distribution of the charities came round, he enlarged the circle of the recipients; and, lest this should cause a sensible diminution in the revenue of the poor Church-people, he purchased flannel, blankets, &c., at wholesale prices, and thus in reality extended the value of the charitable funds. This course he pursued for two or three years, and thus contrived gradually to bestow on the whole of his poorer parishioners, the dissenting preacher himself not excluded, some share of the beneficence committed to his charge.

The upshot of this prudence was soon felt. "I determined," said he, "to regard the *whole* population of my parishes as entrusted to my care; I am happy to say, they have reciprocated my feeling by looking to me for guidance." The words of the dissenting preacher, however, will best tell the tale. At the close of a discourse, he thus addressed his hearers: "My brethren, I think this is the last time I shall preach to you. We have got a very good person, and I mean to go to church. I advise you to go too." This was as it should be. At the present time there is only one dissenting family in the two parishes; they live on an extreme outskirt, and have for a long time been connected with a chapel in a neighboring hamlet. Meanwhile, schools have been built, and every child above infancy, and under seventeen years of age, is a scholar either at the day, evening, or Sunday school. Good George Herbert's directions about providing medicine for the poor, are not disregarded. No medical man lives within four miles of the village, and it is only on an emergency that any professional services are called into requisition. The rector's wife is a valuable helpmate. She teaches at school, trains and leads the choir at church, and in a variety of ways manifests her earnest desire to assist her husband. One of her customs demands particular mention. Lest her school-girls should be sent out to service altogether ignorant of household duties, she receives them at a proper age into the Rectory-house as under servants. They thus become initiated into the routine of domestic life, in a station superior to that in which they have been wont to move, while an opportunity is afforded of seeing that their clothes are properly made, that in this important respect they may have a fair start.

Perhaps it may be thought that this rector is a man of fortune. So far from it, his net professional income does not exceed £150, and his private means are not large; but as he felt that funds were necessary for the development of his plans, and that there was no possibility of obtaining the help needed from his parishioners, he received a few pupils into his house. He had not money to give; but he could and did give labor, and twelve months ago there was opened in his parish a school, which had cost him individually £150. After this, shall we be asked what is the character of his religious views; whether he is High or Low Church? Our only answer is, he is a faithful and diligent Pastor—a true Churchman. *O si sic omnes!*

Christian Architecture.—Some time after the Gospel of a Kingdom of Heaven had been preached in all parts of the Roman Empire, and the old temple that stood on the hill over Jerusalem had perished, there began to be a feeling that every portion of human life, the forms of society, the roughest stone, the richest marble, as well as the thoughts and feelings which had fashioned them into shape and symmetry, must be devoted to the expression of that truth which had come to restore and regenerate the universe. The task was commenced, and went on bravely. The old temples, that had been constructed for the service of divided and local gods, were pressed into the service of the One God. Every form and symbol, it was rightly believed, which belonged to the old world, might be claimed as the spoil and the heritage of that which had succeeded it. The sense of the infinite and unfathomable which such edifices could scarcely awaken, found out a new kind of temple in which the worshipper could lose himself, and confess a presence, real, personal, incomprehensible. But one and another form, that which delighted the southern worshipper, that which kindled without satisfying the northern, could as little resist the idolatrous tendencies of the heart as Solomon's temple had done. All have been degraded into means of feeding the sensual and earth-born tastes which they boasted that they were able to subdue or to sanctify. Then the notion grew up that there was something close and stifling in the atmosphere of such temples; that art was a dangerous ally of devotion; that the most homely building was the one which He who promised to dwell with the humble and contrite was the most likely to inhabit; that the upright heart and pure is, after all, the only true temple! Promising words! pointing to high truths, just as the tower or steeple pointed to them; but just as little able as they were, to reach the truths or to preserve them. Hardness, exclusiveness, self-conceit, self-worship, in a thousand forms, it was found, could hide itself in language which seemed to the utterers of it the protest against every possible falsehood, the sure protection of simplicity and humility. And the principle which was so loudly proclaimed was not carried out. Heaven was to be divorced from earth. But the worst habits of earth—the habits of the money-changer—introduced themselves into the sanctuary. Religious men, as if to revenge that invasion, pretended to make capture of Science and Art, and to force them into the service of Christianity. In fact, they only made both dishonest. There was no divorce; there could be none; only earth could become fantastical and heaven material, in the struggle to effect one. The experience of such consequences from the Puritan doctrine and practice, has produced in our day a vehement reaction in favor of all sensuous helps to devotion. It has been resisted as vehemently. Was not the movement justifiable, when it seemed as if God's beautiful universe were to be given up to the devil as his rightful possession? Was not the opposition to it justifiable, when the plea put forth for buildings, pictures, music, was that the heart and spirit of human beings cannot converse with the invisible except through the visible?

Each doctrine is equally unscriptural, equally subversive of Christ's redemption, equally fatal, as the experience of three centuries has proved, to inward morality, as well as to the morality of common life. Each shows that the eyes of the members of the Christian Church—whether they are dazzled with the splendor of an external hierarchy, or have become dim from poring over mere letters, or are blinded by introversion—have lost the capacity of beholding that heavenly pattern, which every building on this earth must strive, in its measure and according to its purpose, to embody. While that is hidden from us, we may talk of the symbols and styles of architecture, we may mimic our fathers, we may try to invent something of our own; the new as little as the old will express the communion of spiritual creatures with their Father and with each other. The remedy in this case, as in all cases, lies not in new theories or more acute criticism, in greater servility to old models or a more scornful independence of them, but in an earnest repentance. When we are ashamed of our strifes, of our indifference, of our vain-glory, of our money-worship, when we have asked God to put these away from us, to give us true hearts, and to write His name and the name of the Holy City upon us; we shall understand how our fathers saw some letters of that name in every part of the universe; we shall admire the diligence and delight with which they strove to decipher the hieroglyphics; we shall study their methods and profit by their discoveries. But we shall believe, not because of their word, but because we have seen for ourselves; because we have the kingdom of God within us; because we have Christ himself to interpret the parables of it,—Christ himself to give us the power of proclaiming it to all nations, that they may walk in the light of it. Then we shall find that the brass, the stone, the iron, and the gold are stubborn materials only because we have allowed them to be tyrannical masters; that we can subdue the powers and properties of nature when we claim them for Him who gave himself up to be the lowest of all; and who is therefore exalted above all.—Maurice.

Three Duties of a Good Christian.—Herein consists the wisdom of him that is in part, and desires to be a better Christian: first, in careful observing the touches of God's punishing or chastising hand; secondly, in reflecting upon the motions of His Spirit; thirdly, in duly examining every day what advantage the flesh hath gotten against the Spirit, or the Spirit against the flesh. All this being done, the best employment of the talents which God commits unto our trust must be in acknowledging our whole strength to be from God, and in consecrating our best endeavors by continual prayer for the assistance of His Spirit. In this last point we are active, yet active only to the end that we may be towardly passive, that we grieve not the good Spirit of God, by which our sanctification must be wrought. He will not forsake us, unless we forsake Him first. But as water which hath been heated by the fire congeals the soonest after it be taken off and removed from it; so they which have felt the motions of God's Spirit, and have been in some measure mortified by it, freeze the soonest in the dregs and lusts of the flesh; and have their hearts extraordinarily hardened, if they once forsake Him, or so grieve Him that He cease to renew or continue His former motions.—Dr. Jackson.

Pious Ecstacy a Snare.—As natural joy, though it be the very life of our life, may, if ungoverned, be the occasion of natural mischiefs; so religious joy, though it be the very life of religion, may, if let loose from the discipline of fear, become the occasion of many spiritual mischiefs. Indeed joy without fear is only proper for the state of Heaven, and for those blessed souls who are confirmed in grace and can sin no more: but for frailer mortals, who are always either under the power of sin, or at least under the assaults of it, for such to rejoice without the restraint of fear, is pure ignorance of our state, as well as an occasion to betray us into a worse.—Dean Young.

MARRIED,

At Woodstock, Vermont, on Tuesday the 27th, by the Rev. Mr. Herrick, Henry Bright jr. of Boston, to Miss Louise Mower of Woodstock.

In the church of the Messiah, Boston, by the Rev. George M. Randall, on Thursday morning the 1st inst., Mr. Lemuel M. Ide, and Miss Anna D., eldest daughter of Francis Bullard, Esq.

OBITUARY.

Alfred G. Stevens.—Among the many objects of philanthropy in which Mr. Stevens was engaged, was the Protestant Episcopal Mutual Benefit Society, of Brooklyn, of which he was one of the founders, and first Vice-President during the first year of its existence, and President at the time of his decease. At the regular monthly meeting of that Society, held on the 6th inst., the following preamble and resolutions were unanimously passed:

Whereas, It has pleased Almighty God in his wise providence to remove from us by death our late and most highly-esteemed President, Alfred G. Stevens; therefore,

Resolved, That this association recognize with christian submission, yet with heartfelt sorrow, the removal of our departed brother as a personal loss, and mourn in his removal our deprivation of his efficient and safe counsel, his energetic action, and his devoted philanthropy.

Resolved, That we feel the most cheering satisfaction that our loss has best secured to our deceased brother his infinite and eternal gain.

Resolved, That we recognize in the decease of our lamented associate a call to renewed and strenuous activity in every christian duty.

Resolved, That we feel and hereby extend our warm sympathy with the bereaved family of our departed associate, and that a copy of these resolutions, signed by the acting-President and Secretary, be transmitted to them. L.

THE REV. STEPHEN PATTERSON.

Almighty God in his wise providence has been pleased to call to his home beyond the grave the Rev. Stephen Patterson, rector of Christ church, Vicksburg. He died on the 14th inst., in that city, of yellow fever, nobly performing, almost to his last moment, his holy duties. He was appointed by the Diocesan Convention of Mississippi a Delegate to the General Convention, which it was his purpose to attend, unless, as he stated to the writer, the yellow fever made its appearance at Vicksburg; in which event, he said, it would be his duty to remain and administer the consolations of our holy religion to the sick and the dying.

The pestilence came, and, as stated in letters received by the writer, "he seemed possessed of the power of ubiquity; wherever were the sick and the dying, he was there as minister, friend, and nurse. Amid the wretchedness and suffering caused by the disease, particularly amongst the poor, he 'seemed an angel of light,' contributing lavishly of his pecuniary means for their comfort and sustenance, in which he was most charitably aided by the citizens, and also of his personal services and attentions."

Although devoted to his own flock, yet his heart, full of christian charity, extended to all. By the bedside of the Presbyterian minister he knelt in prayer and supplication. He attended the sick couch of the Roman Catholic priest. All, both rich and poor, in their hour of sickness and death, found him ministering to their spiritual and temporal wants. But his hand was stayed for a time—the dread disease marked him for a victim—he was prostrated, but apparently recovered, again to renew his unwearied exertions in behalf of the suffering citizens. Again he was seized by the dread disease, and he fell, a martyr to his duty.

Mr. Patterson was an able, pious, and devoted minister. The Church of God has lost in him one amongst its brightest ornaments—the poor, a devoted and christian friend. Of him it may truly be said, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labor; and *their works* do follow them."

The following extract from a letter written to a friend by a lady, one of his parishioners, will perhaps be interesting and consolatory to his surviving friends:

Vicksburg, Sept. 15, 1853.

Mr. R. requests me to write and inform you of the great calamity which has befallen us, as a Church, and a community, in the death of Mr. Patterson. He died yesterday evening at half past 7 o'clock, at the residence of Dr. Crump, after an illness of six days. It is needless to say that he had every care and attention possible. Mr. Hugh Markham was his principal nurse, and to him Mr. Patterson dictated his last wishes and requests.

My mother, Mrs. R., and Mrs. H. visited him twice yesterday, and found him perfectly conscious of every thing around, and he continued so up to the last moment of his life. Mr. R. wrote to Mr. Cleaver, and we expect or hope he will come in this afternoon. It has been decided to bury him in the churchyard—the place which his care had beautified. Mr. R. says he cannot write you on this subject at present—he will do so as soon as he can find words to express what he feels.

DIED,

At Galveston, Texas, of yellow fellow, on the 14th of September, Laird M. H. Butler, son of Thomas C. Butler Esq. of this city.

At Pensacola, Florida, on Saturday, Sept. 10th, of the prevailing epidemic, the Rev. David D. Flower, rector of Christ church, Pensacola. He was a gentle, devoted, and faithful christian minister. Although unacclimated he spared not himself in ministering to the sick and suffering around him, until he fell a victim to his zeal and faithfulness in this noble work.

NOTICES.

The Rt. Rev. Dr. Spencer, late Lord Bishop of Madras, will preach (D.V.) at the church of St. George the Martyr, corner of Thompson and Prince streets, on Sunday morning, October 2d.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language 3½ P. M. Sunday School at 9½ A. M. Next Sunday (Oct. 2d) being the first anniversary of the church, the sermon will be appropriate to the occasion.

New York Ecclesiological Society.—The regular quarterly meeting will be held at St. Paul's Sunday School-rooms, corner of Vesey and Church streets, on Monday evening, the 3d of October, at 8 o'clock. The Executive Committee meet at 7½ P. M.

E. M. Peck, Rec. Sec'y.

To the Clergy.—The Clergy visiting the city will please call at Stanford & Swords, 137 Broadway, and register their names and address in the *Clerical Register*.

China.—In order to reinforce effectively our Mission at Shanghai, it is desirable that Bishop Boone (who expects to sail for China about the end of October) should be accompanied by two or more ordained Missionaries, or Candidates for Orders; also by a Missionary Physician, to labor among the Chinese; and a Schoolmaster, to take charge of the High School for Boys, now in successful operation. Should this announcement meet the eye of any qualified for the work and anxious to engage therein, it is hoped that they will not delay communicating with the Secretary, the Rev. P. P. Irving, 19 Bible House, New York.

Church of the Good Shepherd.—FAIR.—The Ladies of this free church are preparing to hold a Fair to aid the rector, the Rev. Ralph Hoyt. Contributions for the object may be left at the Hall, No. 68 East Broadway, near Market street, or may be sent to the rector, at No. 2 Little Water street, Five Points.

New York Bible and Common Prayer Book Society.—The Annual Election of Officers and Managers for the ensuing year will be held at the Depository, No. 20 John street, on Tuesday morning next, the 4th of October, at 10 o'clock.

Wm. H. Bell, Rec. Sec'y.

Protestant Episcopal Tract Society.—The Annual Election of Officers and Trustees for the ensuing year will be held at the Depository, No. 20 John street, on Tuesday morning next, the 4th of October, at 10 o'clock.

Wm. R. Ronalds, Rec. Sec'y.

General Protestant Episcopal Sunday School Union.—The Triennial Sermon in behalf of the General Protestant Episcopal Sunday School Union, will be preached by the Rt. Rev. the Bishop of Mississippi, on Sunday evening, Oct. 9th, 1853, in St. Paul's chapel, New York, at half past seven o'clock, P. M. By order,

J. A. Spencer, Sec'y.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1–tf

The Rt. Rev. Samuel A. McCoskry, D.D., Bishop of Michigan, will preach in St. John the Evangelist's Free church, on Sunday evening next, October 2d, at 7½ o'clock.

The Anniversary Celebration of the
New-York Bible and Common Prayer-Book Society,
Protestant Episcopal Tract Society,
The Committee on the Education Fund, and
The Missionary Committee of the Diocese of New-York,
will be held at the church of ST. THOMAS, on Sunday evening the 2d of October inst. Service to commence at half past seven. A collection will be made in aid of the funds of the Missionary Committee, a most important institution of our Church, to supply the destitute with Missionaries.

It is expected the Rt. Rev. Bishop of Fredericton will preach the sermon.

THE COMMITTEE OF ARRANGEMENT,
By Thos. C. Butler, Chairman.

Associate Alumni of the General Theological Seminary.—A triennial meeting of the Association will be held in St. Bartholomew's church, during the session of the General Convention. The hour and the preacher will be designated hereafter.

A. Bloomer Hart, Sec'y.

Church of the Holy Innocents, Broadway, between 35th and 36th streets, is open daily for morning prayer at 9 A. M.; on Sundays for morning prayer and communion at 10½, evening prayer, sermon and catechizing at 4 P. M.; on other festivals second service at 11 A. M.

General Theological Seminary.—The Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in the S. S. room of St. John's chapel in the city of New York, on Tuesday, the fourth day of October, A. D. 1853, at six o'clock P. M.

Se17–2t Ed. Y. Higbee, *Sec. pro. tem.*

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3–1m

General Protestant Episcopal Sunday School Union.—An adjourned Meeting of the Board of Managers, pursuant to a resolution at the last Annual meeting, will be held on Wednesday, Oct. 5th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. A full attendance is earnestly requested, as important changes in the Constitution are then to be considered. By order,

J. A. Spencer, Secretary.

General Protestant Episcopal Sunday School Union.—The Triennial Meeting of the Society will be held on Friday, Oct. 7th, 1853, at 5 o'clock P. M., in the Sunday School Room of St. John's chapel, New York. By order,

New York, Sept. 21, 1853. J. A. Spencer, Secretary.

General Convention.—The General Convention of the Protestant Episcopal Church in the United States of America, will assemble in Trinity church, in the city of New York, on Wednesday, the 5th day of October, 1853, at half past ten o'clock A. M., for attendance upon Divine Service. At the conclusion of public worship the two Houses of General Convention will proceed to organize in the same church. Arrangements have been made for the subsequent sittings of this General Convention to be held in St. John's chapel. M. A. DeWolf Howe,

tf Secretary of the House of Clerical and Lay Deputies.

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.

Board of Missions.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's chapel, in the city of New York, on Thursday the 6th of October, at 5 o'clock, P. M. P. Van Pelt,

August, 1853. sep3–5t Secretary of the Board.

ACKNOWLEDGMENTS.

Fort Lee.—The subscriber gratefully acknowledges the receipt of $5 from "Th." of West Troy, for the "church in the wilderness," thro' Messrs. Stanford & Swords. R. HOYT.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt of $100 from the Rev. A. S. Todd, D.D., rector of St. John's church, Stamford, Conn.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, Sept. 12, 1853.

The undersigned gratefully acknowledges the receipt of the following alms:

Thro' Thos. N. Standford Esq.: 50 cents for Minnesota Mission from St. John's ch. Elizabethtown; $1 for Chippeway Mission from the same; $5 from Hanford Nichols Esq. of Weston, Conn., for Chip.; $6 for Min. Mis. from the Ladies' Sewing Society of St. Peter's ch. Plymouth, Conn.; $5 for Indian Mission from "M. E. N." of New Brighton, Staten Island; $9 70 from the Sunday School of the General Theological Seminary, N.Y.; $6 36 from Christ ch. Hudson, N.Y., for St. Paul's, Minn.

J. LLOYD BRECK,
Sept. 16, 1853. for the Minnesota and Chippeway Mission.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

By S. & S., from "charity" $10.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

For the rent of the house, by S. & S. from R. K. $25; from "a lady friend" $5.

We want at least $50 to pay our indebtedness for the last quarter's rent; and we ask again the friends of the Sailor to help this work which has and is still accomplishing great good among Seamen.

Committee: T. P. Cummings, Charles Ely, Edward Haight.

Donations may be left at Messrs. Stanford & Swords.

Sept. 26, 1853. D. V. M. JOHNSON.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

From plate at the church of the Holy Communion, Seamen's Mission, $1; church of the Holy Comforter, $2 50; collection in box at the church of the Holy Comforter for books, $6 20; Capt. A. Proal, an '53 $5; F. G. Foster, an '53 $5; Grace church, Rev. Dr. Taylor, $250; "from St. John the Evangelist's church" $2; Thos. Burns, don. $10; C. P. Burdett, an '53 $2; Annual Subscriptions, 1853—E. M. Duncan, John R. Lewit, F. W. Welchman, Thos. P. Cummings, A. B. Sands, Wm. A. Duncan, John T. Adams, James W. Underhill, John Davenport, Charles Tracy,—10 at $5, $50; Total $333 70.

E. M. DUNCAN, Treasurer, 114 Wall street.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund:

Grace church, Brooklyn Heights, Rev. Dr. Vinton, $53 88; Christ, Manhasset, Rev. Samuel Cox, $11 36; All Saints, New York, Rev. W. B. Eigenbrodt, $5 30; church of the Epiphany, N. Y., Rev. Lot Jones, $5; St. Paul's, New York, Rev. Dr Haight, $48 51; Christ, New York, Rev. Samuel Hawksley, $1; total $125 05.

JAMES F. DE PEYSTER, Treasurer,
Sept. 27, 1853. 159 Front street cor. of Maiden Lane, or 915 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Trinity parish, San Francisco, Cal., Rev. Charles B. Wyatt, $50; Zion, Rev. Richard Cox, 7 53; Grace, Cherry Valley, Rev. J. Dowdney, $3 87.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Sept. 27, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Trinity parish, San Francisco, Cal., Rev. Charles B. Wyatt, $50; Dr. Jenkins, don., $3; St. Clements, Rev. Theodore A. Eaton, $6 75; Zion, Rev. Richard Cox, $7 65; St. James the Less, Scarsdale, Rev. W. W. Olssen, $5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Sept. 27, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13–1y

TEACHER WANTED.—Wanted, in a healthy and pleasant location in the country, about thirty miles from New York city, on a railroad route, a LADY qualified to teach two children of ten years of age, and who will also render herself useful to their mother. None need apply except those whose walk in life is such as clearly to distinguish them as members of the Saviour's flock. Churches of all denominations in the vicinity Address Box 1945 New York P. O. in handwriting of the applicant, stating terms, address, references, and where the applicant can be seen. oct1–4t$

ST. MARK'S HALL.—Church Boarding School for Boys, Orange, N. J., 12 miles by the Morris and Essex railroad from New York city. The Winter session of this school will commence on the last Monday in October, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the rector, at Orange.
oct1–6t Rev. S. S. STOCKING, Rector.

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court-houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

YOUNG LADIES' STUDY, No. 687 Hudson street, New York. This Institution is now open for the reception of pupils. Applications for admission, to be made to Mrs. K. D. IVES, at the Study.

A SECOND EDITION of the Rev. Dr. Seabury's "Two Discourses on the Continuity of the Church of England in the Sixteenth Century, with an Appendix and Notes." Just published and for sale by STANFORD & SWORDS, 137 Broadway.

PROCEEDINGS OF THE COURT OF BISHOPS.—Just published, price 25 cents, the Record of the Court of Bishops assembled at Camden, Sept. 1st, 1853, for the trial of Bishop Doane.
STANFORD & SWORDS, 137 Broadway.

PURE WINE FOR SACRAMENTAL USE, and MEDICINAL PURPOSES.

The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

ST. ANNA'S HALL, NORTH ORANGE, N. J.—The THIRD TERM of this Institution will commence on the First Monday in November and continue twenty-two weeks. As a family boarding school for Young Ladies, it is designed to give the most thorough and complete scientific, ornamental, and Christian education. J. D. BERRY, Rector.

REFERENCES BY PERMISSION.

Rt. Rev. G. W. Doane, D.D., LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. H. J. Morton, D.D., Phila., Penn.; Rev. J. L. Watson, D. D., Newark, N. J.; Rev. Messrs. Adams, Stocking, and Williams, Orange, N. J.; Hon. O. S. Seymour, M. C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank; and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.

New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics' Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. o1–4t

A YOUNG LADY experienced in teaching wishes a situation as resident or visiting Governess, or assistant in a school, to instruct in English, French, Music, and Fancy work. New York or its immediate vicinity preferred. Address box 1603 Post Office, N. Y. Aug27–tf $

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20–eowtf Depository P. E. Tract Society, 20 John street.

SEMINARY FOR YOUNG LADIES.—Mrs. A. G. CHILD, widow of the late Rev. Francis Child, has opened a Seminary for Young Ladies, in the rooms formerly occupied by Mr. Macmullen, No. 340 Bowery. Terms: Primary Class (per quarter) $5; Junior class $10; Senior class $15; Music on the Piano Forte $15; Stationery $1; Fuel for the season $2; 12 weeks a quarter. Payment in advance. sept24–4t

TEACHER.—A Graduate, who has been teaching in a Church school, and can give the best of reference, wishes a situation, in this city (part of the day preferred). An interview may be had at the U. S. School Agency, 293 Broadway, on Saturdays, between the hours of 10 and 12. sept24–3t$

A YOUNG ENGLISH LADY of considerable experience in Tuition, wishes to engage as resident Governess in a private family. Her course of instruction comprises English, French, and Vocal and Instrumental Music. For particulars, please refer to Messrs. Stanford and Swords, 137 Broadway, N.Y. sept24–3t$

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

A YOUNG LADY, who is competent to teach French, Music, and the ordinary English branches, and who has had several years' experience, wishes to procure a situation either in a family or school. She would prefer being in the vicinity of New York city or Philadelphia, but would not object to go South. Address Box No. 13, Albany P. O.
Sept. 17, 1853. 3t$

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

POETRY.

THE SUNNY SIDE.

Would'st thou live the most of life?
Would'st real happiness enjoy?
Would'st keep thy bosom free from strife?
Would'st all thy hours in love employ?
Be this thy motto, this thy guide—
Look always on the sunny side!

Afar down poverty's dark vale,
Thou may'st be early called to go;
Courage! let not thy courage fail!
Yonder a stream of light doth flow,
Beyond the clouds serene and wide;
Look hither on the sunny side!

Petty annoyances will come,
At time in swarms, and buzz around
Thee, till thy sometimes happy mind
Alive is to no happy sound.
Burst through them all with cheerful stride
And view them on their sunny side!

Yes, all things earthly have their light
And shade, the world itself revolves
One-half in day, one-half in night!
Be therefore this of thy resolves
The first; whatever hap, will ill betide,
To ever look upon the sunny side!

SELECTIONS.

THE CHINESE REVOLUTION.

We have for some time been on the look out for something trustworthy in matter and attractive in style on the great event of our time. At length we have met with just about such a thing as we wanted, from the London *Times* of August 25th. The paper is compiled from a French work just issued, which is said to present the only authentic and reliable account of the matter in question. The work is by MM. Callery and Yvan, and sets forth the origin, progress, and prospects of the insurrection in China, and furnishes much the best means of judging as to the character and probable issue of that movement, that have yet been made accessible. The paper being quite too long to be presented in our columns all at once, the latter half of it may be expected next week.

We have learnt from the last published accounts of the Chinese insurrection, that the rebels are masters of Nankin, and that the eyes of the victors are already straining northwards in the direction of the chief Imperial city. Our next intelligence from the Celestial Empire may proclaim the downfall of Pekin—the final overthrow of the Mantchoo dynasty, and the complete triumph of the insurgent leaders. No moment, therefore, would seem more fitting than the present to convey to the reader some notion, however faint, of the rise and progress of the astounding movement which, within these few months, has come upon the civilized world with the suddenness and vehemence of a fierce convulsion of nature. We know that Nankin has been seized by the revolutionary armies of the Chinese Empire; but of the successive steps by which this famous and luxurious city has been reached by the invading hosts we have yet to receive a detailed account.

We have perused the singular documents issued by the heads of the rebel force, in which the language of our own evangelical schools is borrowed to grace the most palpable Pagan superstition; but of the methods by which the strange and unsuspected alliance has been formed, we continue still in the profoundest ignorance. No available information is sufficient, it is true, to dispel altogether the mists in which the great Chinese rebellion is for the time enveloped, and to enable us to comprehend exactly the objects and aims of the universal movement as well as the character and motives of the men in whose hands the direction of the whole undertaking would seem to rest; but something, at least, by the aid of existing records may be done, during the present breathing time, to make our readers acquainted with the origin and advance of the singular drama, the fourth exciting act of which has been unexpectedly played out while they have been in utter ignorance of the action of the preceding three. Before the curtain rises for the last *tableau*, we shall surely do well to refer to our books for a narrative of the scenes that went before.

The outbreak of the revolution took place at a remarkable period of the history of the Chinese Empire. The war with England had brought the Chinese people face to face with external civilization as they had never met it before; and the treaty which followed the success of British arms, by throwing open additional ports to commercial enterprise, placed the natives still more largely and directly under the influences of foreign example. The present Emperor, Hien Foung, being then nineteen years of age, ascended the throne in 1850, when that treaty was already in force, and when it was at his option either to avail himself of the undoubted advantages of the new relations that had been formed with Europeans, or to attempt a retrograde policy in the teeth of the concessions that had been extorted at the cannon's mouth from his predecessor and sire. The youth did not take long to decide upon his course of action. The reflecting and experienced councillors of the empire, who advised extended relations with the new comers, a liberal policy abroad, and a progressive policy at home, were dismissed from court with disgrace, while their successors were deliberately chosen from the most violent and declared enemies of the European nations. Scarcely was the decision of the young Emperor made public, before open attempts were made by the reactionary party to destroy whatever beneficial influence had been exercised upon the Chinese character by contact with the stranger. Fortunately, as we all must think, some influences had prevailed during the short period of toleration and enlightenment, which were not altogether susceptible of eradication.

China, as well as France and other Western nations, has had for years her secret societies, which, established in the first instance, with no graver and more menacing object than that which in all countries governs the proceedings of masonic and similar institutions, have long occupied themselves with designs for the subversion of the Mantchoo dynasty. The victories obtained by the English enabled these conquerors without much loss of time, to add a religious to the political element which already agitated the clubs. Missionaries are not slow to push an advantage, and Protestant missionaries are by no means the least energetic of their kind. To the other secret societies already set on foot in China when Hieng Foung ascended the throne was added, after the ratification of peace, that of the "Chinese Union," a Christian community founded by Gutzlaff, an enterprising missionary, born in Germany, of supposed Chinese extraction, and a useful civil officer of the British government. While Hien Foung was still briefly meditating whether he would return to the old Tory *regime*, or give an impetus to the new and sensible ideas that had started up in China during the latter days of his deceased father, disciple after disciple of Confucius was exchanging the service of Budha for the Anglo-Saxon Protestant faith, proclaimed by British missionaries and promulgated far and wide by their first proselytes.

Too much attention cannot be given to the fact which we have just stated, for it serves to throw instant light upon what has hitherto seemed the most obscure and inexplicable portion of the Chinese revolts. We in Europe have been amazed and startled to find thousands of these rebellious pagans marching, as with one accord, under a banner upon which the name of Christ is inscribed, and circulating eagerly, as they proceed on their onward march, the sacred commandments of the Old Testament and the divine doctrines of the New. One moment's reflection, however, is sufficient to put away the wonder. Given secret societies, intent upon the destruction of a political system; earnest missionaries, as eager to gain believers to their creed; and free intercourse between both; and the youngest philosopher shall sum up in a moment the result. The result, in fact, has been precisely as we see. The Chinese haters of the Mantchoo race are cloaking their political passions under the garb of obedience to divine commandment, and the cloak sits awkwardly and grotesquely enough upon the backs of the strange wearers.

It is impossible to peruse, as we have done, the various documents bearing upon this extraordinary outbreak, without being forcibly struck by the systematic and well-contrived plans that, from first to last, have directed the revolutionary movement. Whoever may be answerable for the general disturbance, the head that devised and settled the scheme of operations, evidently belongs to no ordinary man. Every step has denoted skill, forethought, vigor, and intelligence. Even before a blow was struck, or a revolutionary cry heard, the people were led to expect great changes at this particular time, as the exact fulfilment of decrees long since published by the Chinese prophets; and the first alarms that reached the Imperial ears were made to proceed from the quarter best calculated to inspire fear and dread. If the reader will turn to the map of China, he will find that the Province of Kouang-si is situated at the southwestern extremity of the empire. Kouang-si is under the rule of a Governor-General, and forms a portion of the viceroyalty of the two Kouangs,—the second Kouang being Kouangtlong, which joins Kouang-si on the east, and has for its capital the well known city of Canton. Kouang-si is a country of mountains bristling with bare crests, and shorn on their summits and declivities of every species of vegetation. But its scenery is, nevertheless, very picturesque. The inaccessible mountains themselves seem shaped according to a wild caprice of the human imagination, in order to represent gigantic forms of every kind of animal; and the rivers which precipitate themselves into abysses above which are thrown impassable bridges, appear, according to the description of travelers, to belong rather to a land of genii than to an ordinarily inhabited country. The soil, however, is as sterile as the scenery is romantic. Cultivation is scanty, and the people are indigent. But, though poor, they have the nature of hardy mountaineers, and are sober, intrepid, capable of long endurance, and animated with a proud spirit of independence. After ages of occupation, the Tartars have failed to bring to submission the most remote mountainous districts of Kouang-si. It was among these distants hills that the great conspiracy was hatched, and nothing could have shown the wisdom of the conspirators more clearly than their choice of a starting place. The very misery of the inhabitants was an element of strength, and an army of adventurers could nowhere recruit itself so easily as among a population living on the verge of want. Moreover, the mountain country afforded the very best possible battle-fields to those who had yet their way to make by stratagem, by surprise, and mainly by defensive operations, against the more numerous and organized troops—if such a term as the last may be applied at all to the Chinese army—of the Celestial Emperor.

But there remained a more cogent reason still why any grand and comprehensive attempt against the existing dynasty of China should take its origin in the natural fastnesses of Kouang-si. In the most distant of these mountains dwell the race of the Miao-tze, a community of whom the majority of our readers probably never heard until the name appeared in the accounts that have reached us of the rebellion, but to whose adherence to the revolutionary cause, in the first instance, must certainly be attributed much of the success that has attended its progress. The Miao-tzes are the aborigines of a chain of mountains which take their rise in the north of Kouang-tong, and extend into the central provinces of the Empire. They are a retiring race, and fix their abodes away from the haunts of men, their most numerous colonies never exceeding two thousand individuals. Their houses are built upon piles, like those of the Malays, and they shelter under their roof the domestic animals which they rear. They are husbandmen and warriors, fearless, and capable of any amount of fatigue. The Tartars have never conquered them. They have preserved the ancient national costume; have never shaved their heads; have always repelled the authority of the mandarins, and refused to adopt customs imposed by the Mantchoos. Their independence is a recognized fact, and in the maps of the country their districts are left blank, in order to show that they have not yet been brought under submission to the Emperor.

The Miao-tzes are the horror of the civilized Chinese, who call them wolf-men. It is a firm belief in Pekin that they wear tails, and that when a Miao-tze is born, the sole of the child's foot is cauterized in order to harden it, and to render the owner incapable of fatigue. To have planted the revolutionary standard away from these hardy mountaineers would have been to throw away an incalculable advantage ready made to the insurgents' hands. They did not throw it away. On the contrary, they availed themselves to the full of the terror-inspired by the very name of Miao-tze, proclaimed an alliance with the supposed savages, and induced the latter to take up arms for the recovery of lost rights. It was in August, 1850, that the Pekin journals first announced the breaking out of predatory warfare in Kouang-si.

During the earliest months of 1850, the rebels performed divers insignificant military movements until they approached the frontiers of Kouang-tong. Here they possessed themselves of one or two important towns, and slew three high class mandarins. The viceroy of the two Kouangs, a functionary of the name of Siu, and whose prudence amounted to downright cowardice, as the enemy approached, expressed a pious desire to withdraw from his viceroyalty in order to prostrate himself before the tomb of the defunct Emperor. But he was ordered to keep his post. In his extremity he dispatched troops against the rebels, but the troops were beaten and utterly destroyed. In fact destruction was inevitable whenever they took the field. The tactics were invariably of one description. The insurgents, as often as the Imperial troops advanced, pretended to take flight, and, as often as the rebels pretended to take flight, the Imperial troops pursued, until they were caught in ambuscade, and there pitilessly massacred. Experience went for nothing. The feint was made a hundred times, and a hundred times wholesale slaughter followed. Siu, stunned by the unaccountable success of the insurgents, hurried off to Pekin to sound the note of alarm. While he was rushing to the capital, new victories were obtained by the guerillas. These continued to invite the Imperial soldiers to destruction, and the soldiers were too good disciplinarians to disobey. The rebels now entered Kouang-tong.

A new mandarin was sent from Pekin to reduce the audacious insurgents—no less a personage than the illustrious Lin, whose glory it had formerly been to give occasion to the war with the English by his wanton destruction of their 20,000 chests of opium. Lin addressed himself forthwith to the rebel chiefs, and they answered the great mandarin in a proclamation, which constituted their first political act. The manifesto would have done credit to the most enlightened rebels of any Christian country; it was plain, and to the point. "The Mantchoos," said the document, "who, for two centuries, have hereditarily occupied the throne of China, were originally a small colony of foreigners. With the help of an army accustomed to warfare, they made themselves masters of our treasures, of our lands, and of the Government of our country—a circumstance which proclaims emphatically enough, that, in order to usurp an empire, it is only necessary to be sufficiently strong for the purpose. There is really no sensible difference whatever between us, who lay under contribution the villages that we seize, and the functionaries who, sent from Pekin, forestall the impost. That which is fair to take is fair to hold. Why do you, then, without any show of reason, send troops against us? Your proceedings seem most unjust. What! have the Mantchoos, who are strangers, the right to levy taxes from eighteen provinces, and to appoint officers to oppress the people, and are we Chinese to be prevented from taking any money whatever? Universal sovereignty belongs to no individual, to the exclusion of everybody else, and no one has ever yet heard of a dynasty boasting an issue of a hundred generations of Emperors. The right of governing is possession."

We doubt very much whether any subsequent proclamation of the rebel force, however much it may be seasoned with the pious formulas borrowed from the missionaries, reveals a clearer notion of the intentions of the insurgents and of the motives by which they are urged to action than the above singularly logical and explicit declaration. We shall be grateful to hail the advent of a new brotherhood of Christians among the hundreds of millions that people the Celestial Empie. Should Christianity, in its benignant and purer forms, arise from the massacres of the Chinese revolution, it will not be the first time in the history of civilization that the highest purposes of Providence have been wrought out of the basest and most selfish schemes and inventions of man. But let us not attempt to take away from the simplicity of the pellucid document we have just read, by attributing its composition to a mind fresh from inspiration, or very deeply impressed with the sublime doctrines of revealed religion. "*That which is fair to take is fair to hold.*" "*The right of governing is possession.*" These are sensible enough doctrines, in their way, and might, on occasion, sit naturally on the lips of English Bishops; but they form no part of the proclamation of a Pagan race, roused to rebellion by religious passion, and suddenly awakened to the truth of Christianity. The proclamation came out at the close of 1850, and constituted the last offensive act of the insurgents for that year.

The year 1851 opened with a declaration of war to the death. In China the scabbard is thrown aside forever when once the scissors are drawn forth. In other words, it is sufficient for a Chinaman to divest himself of his caudal appendage, in order to commit the very highest form of high treason. When the Tartars became masters of China, they made it imperative upon the beaten people to shave the head, and to wear a tail. In 1851, when the rebels announced their resolution to restore the ancient dynasty of Ming, they made it incumbent upon their adherents to cut off the hated extremity, and to exchange the *chang* and Tartar tunic for the open robe worn by their ancestors before the Mantchoo invasion. It was a last and desperate appeal to the patriotism of the people, and it required almost superhuman courage to respond to it. But the courage was there. Hundreds of tails strewed the earth, and the alarm and horror at Pekin were intense.

Li-sing-iuen, a new Imperial Commissioner, was forthwith dispatched to Kouang-si in the place of poor Lin, who did not hold up his head after the appearance of the insurgent proclamation, and died shortly after its publication, worn out, it is said, by the weight and responsibility of office. Warfare went on, but the insurgents acted with discretion, not moving or attempting an expedition except when certain of victory. At this early period of the contest, the moderation and self-denial which have so singularly characterized the acts of the insurgents, and which argue so much for the admirable discipline maintained by their chiefs, were already exhibited in striking contrast to the oppressive proceedings of the Imperial forces. One instance will speak for many. In March, 1851, the small town of Lo-Ngan was taken by the rebels after a sharp resistance. The victors laid the city under contribution, and, having seized the contractor of the pawning establishment, fixed his ransom at 1,000 taels (about £320). The merchant paid his price, and was set at liberty. The following day the Imperial troops, having driven the rebels out, re-entered the town, and came upon the inhabitants for a fresh contribution. The luckless contractor was laid hold of again, and this time was forced to pay a ransom of 3,000 taels. Disgusted with his treatment, and enraged at the conduct of those from whom he had a right to expect better things, the contractor, a popular man in the town, harangued the people in the public places; other orators took up the discourse; the people became excited with the words, and swore, one and all, that from henceforward there should be an end to the Tatar dominion. Then and there the population cut off their tails and threw away the *chang*. They next placed themselves in communication with the rebels, for whom they opened the gates of Lo-Ngan during the night, and of all the Imperial troops not one escaped to tell the tale. We cannot be surprised to learn that, at every step, the people made common cause with armed men, whose demeanor has studiously been that of friendly deliverers, avoiding all unnecessary persecutions. The Celestials are indiscriminate in their slaughter. The rebels war only against the troops whom they attack, and the officials who dispute their progress. The lives and worldly goods of the people they approach receive unwonted respect; and the foreigner himself, who has hitherto been honored with nothing but abuse from constituted authority, is safe from insult when he meets the insurgents.

* * *

Counsel to a Philosopher.—Instead of saying things to make people stare and wonder, say what will withhold them hereafter from wondering and staring. This is philosophy: to make remote things tangible, common things extensively useful, useful things extensively common, and to leave the least necessary for the last. I have always a suspicion of sonorous sentences.—Landor.

The Law Annulled by Conceit of Election.—The point to be proved is, "That the justification of slander, how virulent soever, and indulgence to corrupt affections once implanted, do as necessarily follow upon immature and preposterous persuasions of men's immutable estate in grace, or election, as any conclusion doth out of its natural premises." Now the truth of this point may be made as clear as any rule of art or reason can make the truth of any other. For it is a rule of nature, tried and approved by art, a fundamental principle in both their schools, that an universal negative may be simply converted; as thus: "If no man can be a stone, or an inanimate creature, then no stone or inanimate creature can be a man." The Scripture, which is the rule of faith, gives us these universal negatives: "No adulterer, no covetous person, no idolater, no murderer, no slanderer or virulent railer, can inherit the kingdom of God." These universal negatives being granted and believed, nature and art, and common reason, must admit of their conversions: "No man that must enter into the kingdom of heaven, no man that is truly certain of his salvation, can be an adulterer, can be a covetous person, can be a murderer, can be a slanderer, or virulent reviler of his brethren." Now if any man which believes himself to be in the immutable state of election, so certain of his salvation, that if he instantly die, he shall instantly go to heaven, shall happen to do the same thing that adulterers do, that covetous men do, that murderers, slanderers, or virulent revilers do, it will be impossible for him to suspect himself of being an adulterer, of being covetous, of being a slanderer or reviler, so long as his former persuasion concerning his absolute estate of salvation, is not recalled. For if he must enter into the kingdom of heaven whensoever he dies, if this be a part of his belief, he cannot believe or suspect that he is a doer of those things which whosoever doth cannot enter into the kingdom of heaven. Thus, as the presumed absolute infallibility of the visible Romish Church for the time being doth lay a necessity upon their successors of freezing in the dregs of their predecessors' errors; so this immature persuasion of men's particular estate in election, grace, or salvation, doth lay a like necessity upon such as are overtaken with it, of having their hearts hardened with hypocrisy, with security or secret indulgence to their corrupt affections. And for this reason, amongst others, did the sage and reverend reformers of the Church, wherein we live, worthily admonish that the points of election and predestination are to be warily thought upon, they are no fit themes for every man's private meditations, much less fit seeds to be promiscuously sown in every congregation by any seedsman.—Dr. Jackson.

FOR THE YOUNG.

Fable of the Rain Drop.—There was once a farmer who had a large field of corn; he plowed it and planted the corn, and harrowed and weeded it with great care, and on this field he depended for the support of his family. But after he had worked so hard, he saw the corn begin to wither and droop for want of rain, and thought he should lose his crop. He felt very sad, and went out every day to look at his corn, and see if there was any hope of rain.

One day as he stood there looking at the sky, and almost in despair, two little rain drops up in the clouds over his head saw him, and one said to the other, "Look at this poor farmer: I feel sorry for him; he has taken such pains with his field of corn, and now it is all drying up; I wish I could do him some good."

"Yes," said the other, "but you are only a little rain drop, what can you do? You can't wet over one hillock."

"Well," said the first, "to be sure I can't do much; but I can cheer the farmer a little, at any rate, and I am resolved to do my best; I'll try; I'll go to the field to show my good will, if I can do no more; so here I go." And down went the rain drop, and came pat on the farmer's nose, and fell on one stock of corn. "Dear me," said the farmer putting his finger on his nose, "what's that? A rain drop. Where did that drop come from? I do not believe we shall have a shower."

The first rain drop had no sooner started for the field than the second said, "Well, if you go, I believe I will go too; so here I come;" and down dropped the rain drop on another stalk.

By this time a great many rain drops had come together to hear what their companions were talking about; and when they heard and saw them coming to cheer the farmer and water the corn, one of them said:

"If you are going on such a good errand, I'll go too;" and down he came. "And I," said another; "and I," "and I," "and I," and so on, till a shower of them came, and the corn was all watered, and it grew and ripened, all because the first little rain drop determined to do *what it could*.

Never be discouraged, children, because you can't do much. Do what you can. Angels can do no more.—*Child's Paper.*

* * *

"I can do it."—The late Hon. William H. Maynard, of the New York Senate, used to relate that when he was fitting for college in Plainfied, Mass., and teaching a school there, on entering his school-room one cold blustering morning in December, 1807, he observed a lad he had not seen before, sitting on one of the benches. The lad soon made known his errand. He was fifteen years old; his parents lived about seven miles distant; he wanted an education, and had come from home on foot that morning, to see if Mr. Maynard could help him contrive how to obtain it.

Mr. Maynard asked him if he was acquainted with any one in the school district. "No." "Do your parents know any one here?" "No." "Can your parents help you towards obtaining an education?" "No." "Well, how do you expect to get an education?" "I don't know, but I thought I would come and see you."

Mr. Maynard told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. Maynard made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services out of school. He gave himself diligently to study, in which he made good proficiency, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter.

This is the early history of Rev. Jonas King, D. D., whose exertions in the cause of oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and the philanthropist, and shed a bright ray of glory on his native country.

* * *

A Bird Lesson.—"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

GLEANINGS FROM FOREIGN EXCHANGES.

A Precious Relic.—A Mass-house, to be dedicated to "our Lady of La Salette," is about to be erected at Glasgow. Under the altar is to be placed a small piece of the stone on which the Blessed Virgin was seated at La Salette. "The stone," we are told by a Popish print, "from which it was broken having, so soon as the certainty of the apparition was ascertained, been, by order of his Holiness, covered and sealed, the very few persons who are in possession of portions of it justly consider them very precious relics."

Utility of the Telegraph.—Last Tuesday week a friend of ours, who is at Amsterdam, suddenly bethought himself that he wanted a hundred pounds. He walked to the electric telegraph and gave his message to that effect, which was to be forwarded to Liverpool. This was at twelve o'clock. At six, when he was dining at his hotel, a gentle tap at the door introduced a gentleman, who bowed and said, "Have I the honor of addressing Mr. ——?" To the answer, "Yes," he replied, "I merely called in consequence of a message from our London correspondent to leave with you this cheque for one hundred pounds." This is really marvellous amongst all the marvels of this marvellous age.—*Lincolnshire Times.*

Not at Home.—The following amusing anecdote of the late Sir Charles Napier, illustrative of the simplicity of his style of living, is told by the *Daily News*:—

"When the messenger who bore the despatch from the India House, announcing the appointment to the Chief-Commandership of the Indian forces, arrived at the door of his temporary residence in Berkeley-street, it was opened by a female servant, who, in answer to the eager inquiries of the bearer of the despatch, asserted that neither Sir Charles Napier nor his lady was at home. This was perplexing to the messenger, who had been charged to deliver the despatch into the hands of either Sir Charles or Lady Napier. While engaged in altercation with the servant in the hall, a door at the head of the stairs was suddenly opened, and the veteran himself appeared. 'I am Sir Charles Napier,' said he, 'but as we are at present at dinner, and I have no second room to show you into, you had better call again.' The surprised messenger announced his errand, and the despatch was at once safely lodged in Sir Charles' own hands."

What is "Tractarianism?"—A curious illustration of the notions vulgarly attached to the word "Tractarianism," appears in the *Christian Times*, which abuses the strict Lutherans as the "Tractarians" of Germany. The rampant infidelity, with all its attendant consequences, moral, social, and political, which has grown out of the rationalistic school, has produced a reaction among the more seriously disposed members of the Protestant Communion in Germany, who naturally fall back upon the Augsburg Confession, as their standard of doctrine. This return to the authority of an ancient creed, and to a system of definite dogmatic teaching, is, naturally enough, gall and wormwood to minds which are revelling in the indulgence of the religious license of the day, and which claim for every man the right to "go to heaven after his own fashion." The English sympathizers with this phase of the religious mind in Germany are, therefore, quite right in applying to the reaction of faith there the same term of reproach by which in this country they designate not only the Romanizing unsoundness of Tract XC., but every tendency towards a return to the orthodox principles of the English Church herself. Consistent, however, though they be in their inability to "endure sound doctrine," it is somewhat ludicrous to find the men whose mouths are filled with the praise of Luther, denouncing strict Lutheranism as a "Tractarianism."

The Religion of the Chinese Insurgents.—Some interesting particulars connected with the religious notions of the Chinese Insurgents are given by the *North China Herald*, in an account of a visit paid to them at their own request by Dr. Taylor, the American Missionary. On his presenting Loo, the Commander of the Insurgent forces at Chin-Kiang-foo, with some Christian tracts, Loo, after inspecting their contents, observed that the doctrines they contained were the same as their own. As regards their mode of worship, the *North China Herald* says:—

"Our friend was present at their worship, which he describes as consisting of chanting hymns and doxologies in a very solemn manner, whilst those engaged in it remain seated. After which all kneeled, apparently with much reverence, closing their eyes, while one of their number uttered an audible prayer. The chanting was accompanied with the usual dissonant instruments employed by the Chinese at their festivals.

"These acts of worship were repeated twice or thrice a-day, and included in them the grace before meat; and, immediately afterwards, they proceeded to the tables without further ceremony. He saw tables placed with bowls of various kinds of food, as offerings to the Supreme Being; among which were three bowls of tea, one for each Person of the Trinity.

"In reply to frequent inquiries as to when and in what direction they would next move, Dr. Taylor was informed they could not tell themselves, but must wait for intimations from their Heavenly Father.

"Dr. Taylor was struck with the calm and earnest enthusiasm that pervaded the entire body, and the perfect confidence evinced in the justice of their cause and in its final success. When he asked the chiefs when they proposed to come towards Shanghai, they replied, whenever they received an intimation from the Heavenly Father; as they never moved in any quarter without such direction."

An Inexhaustible Genius.—"Our Ladye of Grace of Acton" has, we suspect, a better right to the title "Our Ladye of Invention." Her priest, John Bonus, is certainly out and out the sturdiest beggar we have ever come across. This is his last:—

"Our Ladye of Grace of Acton.—Everybody expresses the highest satisfaction at the result of the raffle, and well they may, for the pains and bother thereof have been terrific, to use the mildest expression. Now, will everybody who drew a prize work something for the Grand Bazaar next season, and everybody who did not, do the same to show that they do not feel any disappointment? Meanwhile, will any of my good friends take a 10s., or a 5s., or a 2s. 6d. card to fill up between this and Christmas? The cards are extremely pretty.
"*Acton Green, Aug. 17th.* "John Bonus, M. A.

"P.S. Nobody has subscribed anything towards my advertisement bill yet."

The postscript opens quite a new vista for his tributaries.

A new way of Sanctifying the Lord's Day.—A steamboat company in Scotland has lately taken it into its head to employ one of their steamers, the *Emperor*, for Sunday pleasure excursions, to the great scandal of the rigid Sabbatarians of the Kirk. Determined to resent the desecration, the latter hit upon the following extraordinary scheme for "sanctifying the Lord's Day." A large body of them, armed with sticks, barricaded the pier at Garelochhead to prevent the landing of the passengers from the *Emperor*. Those on board the steamer finding themselves thus repulsed, opened upon the garrison on the pier a battery of potatoes and turnips; and having, by the aid of this artillery, effected a landing, they smashed everything, and hurled boxes and barrels with the remains of the barricades into the water. During this unseemly conflict, numbers were somewhat severely assaulted, and in all probability the law will be invoked by the combatants on both sides. Without any wish to undertake the advocacy of the system of Sunday excursions, it is impossible not to remember how strictly in keeping this mode of vindicating the sanctity of the Lord's Day is with the historical antecedents of a "Church" whose foundations were laid with brickbats, and whose great gun and chief weapon of warfare was Jeanie's three-legged stool.

Russian Intrigues in Turkey.—It appears, from the Turkish correspondence of the journals on the Continent, that Russian intrigues are being carried on in the very heart of the Turkish empire, with a view to breed disorder and rebellion among the subjects of the Sultan. The Constantinople correspondent of the *Wanderer* says:—

"The number of Russian agents who rove about in the suburbs, inhabited by Greek and other Christians, agitating against the Mahommedans, is daily increasing. Even ladies of rank, or women pretending to belong to high families, have taken rooms in the first hotels at Pera and stimulate the Greek priests to do battle for their faith."

French and English Surgery.—The following anecdote is told of Sir Astley Cooper. On visiting the French capital, he was asked by the surgeon *en chef* of the empire how many times he had performed a certain wonderful feat of surgery. He replied that he had performed the operation thirteen times. "Ah, but Monsieur, I have done him one hundred and sixty time. How many time did you save his life?" continued the curious Frenchman, after he looked into the blank amazement of Sir Astley's face. "I," said the Englishman, "saved eleven out of the thirteen. How many did you save out of one hundred and sixty?" "Ah, Monsieur, I lose dem all, but de operation was very *brillante*."

Jews of the First Captivity.—The *Jewish Chronicle* has an account of a small Jewish colony at Singapore lately visited by a European Jew. They claim to be descended from the exiles of the first Babylonish captivity, and are ignorant of the second dispersion. They embraced him as a brother, and were glad to find that he could converse with them in the Hebrew language. On his attending Divine service, he was called to the reading of the Law from a beautiful scroll, the rollers of which were of silver beautifully ornamented with filagree work.

The Schism in India.—The letter addressed by the Pope to the Bishop of Macao on the 10th of March last, on his improper conduct in administering confirmation in a schismatic chapel at Colombo without the consent of the Vicar-Apostolic of the place, characterizes the Bishop's conduct as "scandalous," and demanding "earnest and adequate reparation." The Pope was not aware at the time of the Bishop's conduct at Bombay, where he not only gave confirmation, but preached publicly against the Vicar-Apostolic, and conferred Holy Orders on some candidates who had been expelled for misconduct a few days before from the seminary of the Vicar-Apostolic.

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high-lustred BLACK ITALIAN SILKS, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.

All orders accompanied with the cash promptly attended to.

Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.

Terms cash, and only cash. No variation in prices. s24–3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.

Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.

Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.

It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.

The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer Book.

Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr. Woart's residence is finely situated and possesses every desirable advantage for such a family.

The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
Great Barrington, August, 1853.

References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.

References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:

Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

WANTED, a good Soprano who reads music readily to sing in an Episcopal church in this city. Apply at 156 Charles-street, between the hours of 3 and 6 P. M. sept10–tf

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.

Ladies will please call and examine for themselves at
aug20–3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20–3m J. H. HARLEY, 34 John street.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13–8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.

The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.

Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.

The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of James M. Jaques, C. G. Christman, T. H. Doughty, Cummings, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with John Pychowski, the Polish pianist and composer, and T. Franklin Bassford, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29–1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York. Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
Alfred Munroe, } (Between Howard and Grand Sts.,) New York.
Wm. D. Abratt. } Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20–3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.

References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.

We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the fir day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowans." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET NEW YORK.